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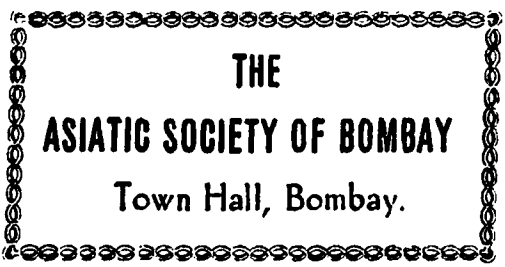

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CALCUTTA

IN

DAYS OF YORE:

THE MEMOIRS OF ASIATICUS;

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ECCLESIASTICAL, CHRONOLOGICAL AND HISTORICAL SKETCHES RESPECTING BENGAL.

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CALCUTTA IN DAYS OF YORE.

THE MEMOIRS OF ASIATICUS, REPRINTED ;*

OR,

ECCLESIASTICAL, CHRONOLOGICAL, AND HISTORICAL SKETCHES RESPECTING BENGAL.

CHAPTER I.

Anecdotes of Job Charnock, the Founder of Calcutta.

THE best prolegomena I can give with these sketches is the few anecdotes I have been able to collect respecting the founder of Calcutta.†

When peace was established between the Great Emperor Aurungzebe and the English Company, Job Charnock, the Company's chief at Hooghly, twice removed the factory, and in the year 1689-90 finally formed an English Settlement at Calcutta, which, ere one century terminated, became a mighty City—the Magazine of Trade—the Arbitress of Kingdoms—and the Seat of Empire.

Tribunus (I believe Colonel *Ironside*), in the first volume of the Asiatic Miscellany, terms Mr. Charnock, "The Illustrious Job "Charnock, the first conspicuous Englishman on this side of the "world." Mr. Orme says (Book VI.), "Mr. Charnock was a man of "courage without military experience, but impatient to take revenge "on a Government from which he had personally received the most "ignominious treatment, having been imprisoned and scourged by "the Nabob."

*These Memoirs were published in Calcutta in 1803, pp. 142, 8vo, price 24 rupees! The last 82 pp. are lists of persons interred in the various burial-grounds. Among the subscribers appear the names of the Marquis of Wellesley, W. Blaquiere, Rev. Messrs. Brown and Buchanan, H. T. Colebrooke, and Dr. Roxburgh. They contain much information of an interesting nature; the work is very rare and is reprinted with the addition of occasional notes, illustrative or corrective of remarks in the text.

Calcutta, or Kulkuttu. Mr. Gilchrist says :—

"There are several derivations assigned to this name; among others these three, "viz., 1st, Kalee, a Hindoo, goddess, and kurta, a proprietor; 2ndly, K'hal, a ditch, "and kuta, dug, or K'hal-kuta, because it was formerly surrounded by a ditch; "and 3rdly, K'hal, a skin, and kuta, cut, as it is reported that when the English "first arrived in India, they received as a present from the Emperor of Hindoo-"stan (Uorungzeb) a piece of land, in size equal to an ox's hide; but this merits "observation merely from its resemblance to the well-known story of Dido in "Virgil, as it is pretty generally understood that this place had its present name "before the arrival of the English in this country. We must here mention "that most towns of note in India have more than one name; among the rest, "this city has two, being termed *Ulee-nugur*, or the town of Ulee, by "Mussulmans."

The sense of such an indignity was, doubtless, deeply rooted in the mind of Charnock, and perhaps was one of the reasons for that severe usage of the natives, ascribed to him by Captain Hamilton, who says, the Governor, at the hour of dinner, and near his dining room, had delinquents punished, that he might satiate himself with their cries.*

Before, or about, the year 1678-79, Mr. Charnock, smit with the charms of a young and beautiful Hindoo, who, decked with her most pompous ornaments, and arrayed in her fairest drapery, was at the point of sacrificing an innocent life of (perhaps) fifteen summers on the altar of Paganism, directed his guards to seize the half-unwilling victim ; the obedient guards rescued her from an untimely death, and Charnock softly conducted her to the chambers of Love. They lived together for many years, and enjoyed all the endearing sweets of connubial happiness. She bore to him several children, and dying shortly after the foundation of his new city, was interred at the Mausoleum,† which this day stands entire, and is the oldest piece of masonry in Calcutta.

If we are to credit Captain Hamilton, (who had the story from existing authorities,) his sorrow for the loss of this lady was unbounded, and the public method he took of avowing his love was carried to an indecent and blameable excess. So long as he lived, he, on the anniversary day of her death, sacrificed a cock in her Mausoleum. We now, through the veil of time, cannot trace his reason for this extraordinary act of heathen ceremony. I refer the reader to the epitaphs in the Mausoleum for farther information respecting Charnock's family and connections in India.

From an oral tradition still prevalent among the natives at Barrackpore (now an established military cantonment‡ fourteen miles distant from Calcutta), we learn that Mr. Charnock built a bungalow there, and a flourishing bazar arose under his patronage before the Settlement at Calcutta had been determined on. Barrackpore is at this day best known to the natives by the old name of *Chanock*, and Captain Hamilton, misled by their method of pronunciation, invariably writes the name without the letter *r*.

Governor Job Charnock died on the 10th of January, 1692, and if the dead knew anything of the living, and could behold with mortal feelings this sublunary world, with what sensations would the Father of Calcutta glow to look down this day upon his City. Charnock ! may your name and your City be immortal, and may Calcutta, the Sister of England, last till Time itself expires ;—such

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* This is probably an exaggeration. Captain Hamilton, the authority for the statement, was an interloper, and therefore in collision with Charnock.—*Ed.*

† At St. John's Church.—*Ed.*

‡ The English cantonment at Barrackpore was formed in the year 1775, and the first bungalow was built there in the month of February, about 150 yards from where the flagstaff now stands.

are my fond wishes! But I breathe a manly sigh when I pensively sit down, and in imagination soar over the ruins of Gour, of Kanouge, and the expiring remains of Delhi!

CHAPTER II.

The East India Company and Madras.

QUEEN ELIZABETH expired two years and nearly three months after granting a charter of incorporation to the East-India Company of England. Under James the First, who succeeded to the throne of Great Britain early in 1603, navigation was encouraged, and in the year 1610 the English Company were justly accounted prosperous. In (1620) the seventeenth year of the reign of this monarch, *Fort* St. George was founded under the auspices of William Langhorne. The troubles which England unhappily experienced under Charles the First, disenabled that monarch from turning a paternal eye on India. His successor, Cromwell, kept up the ancient military dignity of the nation, which had become inconsiderable in the eyes of foreign powers during the two preceding reigns. Immediately before the death of the Lord Protector, the English Company enjoyed increased prosperity in Arabia, Persia, Hindoostan, and China.

About twenty years after the restoration of Charles the Second, we find in that reign of wit, gaiety, and licentiousness, the name of Streynsham Masters highly conspicuous among the worshippers of the true religion of Jesus. In British India be the name of Streynsham Masters immortal! Dean Prideaux (who dates his account of the East-India Settlements of the English Jan. 23, 1694-5) says :—"There is not so much as a chapel in any of the English Settlements for the true religion, except at Fort St. George only, where lately a church has been erected for the use of the English factory, by the piety and care of Mr. Masters, then president, without any aid or countenance from the Company in order thereto. In other places the room they eat in, contains their congregation."

Streynsham Masters entered on the Government of the Presidency of Fort St. George on the 6th day of Feb., 1678; he was succeeded on the 13th day of July, 1681, by Mr. Gifford: during the short period of a government of little more than three years, Mr. Masters strenuously endeavoured to instil a sense and remembrance of the true religion in the rising Settlement committed to his charge. At the time we write of, the Company's servants chiefly were mere adventurers, led to India by the desire of lucre and the hopes of a speedy and prosperous return to England. When a community consists of a fleeting body, that will not regularly colonize, little regard is paid to the important concerns of religion.

The Dutch East-India Company, at the same period, spent ten thousand pounds annually in the propagation of the true Christian

Faith. Able missionaries were sent to their various Settlements, and a university was established at Ceylon : to perfect their grand design, the Scriptures were translated into the Malayese and other oriental languages.

Calcutta founded—The first Church—Hurricane of 1737.

The English factory at Calcutta was established by Mr. Charnock in the year 1689-90, and the fortifications of old Fort William were raised in 1696-97 ; but when the pious example of Mr. Masters was followed in Bengal, cannot now, perhaps, be ascertained with precision.* In the course of twenty years two unfortunate circumstances occurred to destroy the records of Calcutta, the only source from whence we could hope to derive true information. If any public papers were saved from the dreadful desolations of convulsed nature in 1737, they were, with the succeeding records, spoiled by the unsparing hand of devastation and Mahommedan barbarity at the capture of Calcutta in the year 1756.

I think it highly probable that the English might have founded the old Church about, or before, the year 1715, at which period the Settlement had been established twenty-five years. Admitting this supposition, the Armenians, an industrious mercantile people, soon followed the sacred example set by the English. The Church of St. Nazareth was founded by the Aga Nazar, an opulent Armenian, in the year 1724.

Although we cannot ascertain the precise date, yet we may with confidence affirm that the English Church of old Calcutta was erected long before the year 1723.†

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* Extract from the Travels of Captain Alexander Hamilton, who spent his time in trading in various parts of the East Indies, from the year 1688 to 1723, published in 1727 :—

" About 50 yards from Fort William stands the Church built by " the pious Charity of Merchants residing there, and the Christian " benevolence of sea-faring men, whose affairs called them to trade " there : but Ministers of the Gospel being subject to mortality, very " often young merchants are obliged to officiate, and have a salary " of £50 per annum added to what the Company allow them for " their pains in reading Prayers and a Sermon on Sundays.

" In Calcutta all religions are tolerated but the Presbyterians, and " that they brow-beat. The Pagans carry their idols in procession " through the town ; the Roman Catholics have their Church to " lodge their idols in, and the Mahomedans are not discountenanced ; " but there are no polemics except what are between our High Church- " men and our Low, or between the Governor's party and other private " merchants, in points of trade."

† There was a theatre, however, to the north-east of the Writers' Buildings, and that was fitted up temporarily as a Church ; but subsequently a room next to the Black Hole was occupied as such for 28 years.—*Ed.*

The following extract is from the *Gentleman's Magazine*, printed in London in 1738-39 :—

"In the night between the 11th and 12th of October (1737) "there happened a furious hurricane at the mouth of the Ganges, "which reached sixty leagues up the river. There was at the "same time a violent earthquake, which threw down a great many "houses along the river side ; in Galgota (*i. e., Calcutta*) alone, "a port belonging to the English, two hundred houses were "thrown down, *and the high and magnificent steeple of the Eng-"lish Church sunk into the ground without breaking.* It is computed "that 20,000 ships, barks, sloops, boats, canoes, &c., have been "cast away. Of nine English ships, then in the Ganges, eight "were lost, and most of the crews drowned. Barks of sixty "tons were blown two leagues up into land over the tops of high "trees ; of four Dutch ships in the river, three were lost with "their men and cargoes ; 300,000 souls are said to have perished. "The water rose forty feet higher than usual in the Ganges."*

The curious and observant Mr. Holwell could, doubtless, have given us a particular account of the foundation of the sacred structure injured so materially by this dreadful calamity, for he arrived in Calcutta so early as the year 1731-32. As the eyes of this honorable man were lately sealed in the slumber of death, we perhaps might seek in vain among the living survivors of old Calcutta for this desirable information.

The old church of Calcutta was demolished during the troubles of 1756 by the army of Surajah Dowlah. It lay contiguous to the old fort, at the west end, where the Writers' Buildings now stand.

The victory of Plassey, gained by Colonel Clive in June 1757, laid the foundation of New Calcutta and of New Fort William. Decisive as this battle was, yet it could not be expected to produce immediately that serene tranquillity among the re-instated English, which would have been absolutely necessary to dispose them to repair (were it practicable) the dismantled walls that lately surrounded their sacred altar, or lead them to reflect seriously on a plan for the erection of another temple to the Almighty.† Four years of succeeding, but partial, troubles left

* This was one of a series of cyclones. About 1682 one occurred which is said to have swept more than 100,000 persons away from Sugor Island. There have been, in fact, a succession of cyclones, but the river could not have risen 40 feet, otherwise all Calcutta would have been destroyed.—*Ed.*

† There was a Christian Temple erected at Agra about the year 1600 by the great and enlightened Emperor Akbar, a monarch of no fixed religion, but one who favoured Christianity : his descendant, Shah Jehan, destroyed this monument of his grandfather's munificence.

little time to the inhabitants of Calcutta for the solemn purposes of public devotion : but the fifth year (1762) is characterized as The Year of Tranquillity India.

Foundation of St. John's Church.

We must here revert to the origin of an institution intimately connected with these ecclesiastical notices, as the grand pillar of its present support arose from the ruins of the old church.

When Calcutta began to enjoy repose from the troubles occasioned by Cossim Ally Khan, the erection of a new church became an object of general desire ; the Council often issued directions for delineating a plan for one : the Church of St. Stephen, Walbrooke, in London, was always proposed as the model ; this small church is considered by connoisseurs as one of the most finished compositions of that consummate architect, Sir Christopher Wren. As this model was determined on, one draught of St. Stephen's was executed by Colonel Polier, and another by Colonel Fortman. In the meantime a temporary place of devotion was erected within the walls of the battered garrison, and denominated " The Chapel of the Old Fort."

It is remarkable that the erection of an edifice so desirable as a temple of worship should have been delayed even for five years, especially in such a capital as Calcutta, which, after the re-instatement of the English, was gradually ascending the pinnacle of splendour ; yet, let the cause be what it will, it was not until the year 1782, under the auspices of the princely and munificent Hastings, that the inhabitants of Calcutta seriously determined to erect an edifice for the celebration of public worship suitable to the exercise of the ministerial functions, and to such a numerous auditory as might be expected in the capital of our Indian Empire.

On the eighteenth day of December, 1783, the new church committee first met, which was attended by Governor Hastings and his Council. As the sum of thirty-five thousand, nine hundred, and fifty rupees had been subscribed already, the committee determined to commence the building.

Every circumstance conspired to favour the event. The Maharajah Nobokissen presented, in addition to the old burying ground, six biggahs and ten biswaes of the adjoining land, as the Durkhaust specifies, in Mowzah Dhee Calcutta.* This was the spot on which the old magazine stood, and which, with the old burying ground, forms the present cemetery of St. John's.

In Jan., 1784, Lieut. James Agg, of the Engineer Corps, a professional architect, offered his services to the committee ; they were accepted, and that gentleman was chosen to superintend the building of the proposed structure.

* The ground given by the Rajah Nobokissen was then valued at above 30,000 rupees.

The first stone of the new church was laid on Tuesday, the sixth day of April, 1784, on the morning of which Mr. Wheler, acting president, gave a public breakfast at the Old Court House, whence he proceeded, attended by the great officers of State, and the principal inhabitants of Calcutta, to the ground upon which the sacred edifice was to be erected. The first stone was laid by Mr. Wheler with the usual ceremonies. A prayer was read on the occasion by the Rev. Mr. Johnson, senior chaplain. On a plate of copper, grooved in the stone, is the following inscription :—

The first Stone of this Sacred Building,
Raised by the liberal and voluntary
Subscription of British Subjects
and others,
Was laid under the auspices of
The Honourable Warren Hastings, Esq.,
Governor-General of India,
On the 6th day of April, 1784,
And in the 13th year of his Government.

Posterity will be astonished to learn that Mr. Shepherd charged 232 current rupees (£25) for engraving the copper-plate. The elegant arts at this era had made only slow progress in Bengal, but from henceforward they advanced with unusual rapidity. The year 1784 was distinguished by the institution of a literary society, which still continues to delight and instruct mankind.*

The Ruins of Gour supplied stone for St. John's Church.

As soon as the first stone of the church was laid, all descriptions of people co-operated in forwarding the progress of the building. Gentlemen, whose local situations enabled them as agents to oversee and speedily procure materials, acquiesced with every requisition made to them by the church committee, and rendered their services with alacrity. The most remarkable letter I find recorded on this occasion is that from Mr. Charles Grant, then residing at Maulda, which, as it contains some observations respecting the ruins of the ancient and renowned city of Gour, I will make such quotations from, as may be acceptable to the speculative traveller and historian.

"*Maulda, June 9th*, 1784."

"I imagine a number of stones sufficient for the pavement of the new church may be collected from the ruins of Gour. The stones are of various sizes ; many from a foot to two feet long, seven inches to fifteen broad, and seldom less than six inches deep. They are of a blue colour : those I have occasionally viewed have appeared to be hewn on three sides, but not polished. All the remains of

* The Asiatic Society.—*Ed.*

Gour are unquestionably the property of Government, which may dispose of them at pleasure, as was the custom of the Soubahdars.*

"It may not be amiss to add that, besides these stones, which were used in the buildings of Gour,† there are among the ruins a few huge masses, which appear to be of blue marble, and have a fine polish. The most remarkable of these covered the tombs of the kings of Gour, whence they were removed about fifteen years ago (1768-69) by a Major Adams, employed in surveying, who intended to send them to Calcutta, but not being able to weigh them into boats, they still remain on the banks of the river. Some time since I was desired to give my aid in procuring blocks of marble from Gour for a private use; but as I knew not how to comply, unless these masses, which are real curiosities, were broken in parts, I rather declined. The present occasion is, however, of a different nature. They are already removed from their original situations, and if any use can be made of them entire in the church, they would there be best preserved, as indeed they deserve to be. There are also some smaller stones, polished and ornamented with sculptures of flowers, fret-work, &c., and a few free stones of great length."—*Lost Records.*

On the completion of St. John's Church, the first general vestry met on the 8th day of May, 1787; Earl Cornwallis presided: from a scrutiny then made, it appeared that such proceedings of former vestries as had been preserved since the capture were irrecoverably lost, owing to the negligence of the trustee to whom Mr. Larkins, the church-warden, confided them when sickness compelled him to go to Bombay in 1783. The untimely death of his successor, Mr. Henry Vansittart, in October, 1786, overturned all hopes of leading to any traces of their discovery, nor were any proceedings found that had taken place during his wardenship. This was the third time unforeseen and unfortunate circumstances occasioned the loss of the records, in consequence of which the present vestry determined to elect two church-wardens with a

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* The City of Moorshedabad was built out of the ruins of Gour.—*Ed.*

† India was first discovered by the Portuguese in May, 1497, at which time, and even at the commencement of the reign of the Emperor Akbar in 1556, Gour was a flourishing city, as we learn from Manuel de Faria Sousa, who has written the history of Portuguese Asia in Spanish. He says, "Gour, the principal city in Bengal, is seated on the banks of the Ganges, three leagues in length, containing 1,200,000 families, and well fortified; along the streets, which are wide and straight, rows of trees shade the people who are so very numerous that sometimes many are trod to death." Before the expiration of 228 years, not a trace of this magnificent capital was remaining, but what is stated in the above letter of Mr. Grant's. The site of Gour is this day the habitation of reptiles and wild beasts. To the contemplative mind, what a striking example must a review of Gour present of the uncertain state of sublunary things!

succession, and to lodge all public papers in future in the archives of the new Church. The same motives have induced me to collect and publish these Sketches.

The Old Calcutta Charity Fund.

The late Mr. Secretary Hay, when officiating as church-warden, used every possible endeavour to ascertain the origin of the old Calcutta Charity Fund. On application to Mr. Charles Weston, who had resided many years in Bengal,* and acted formerly as vestry clerk, Mr. Hay received the answer entered on the proceedings of the select vestry, May the 22nd, 1787, of which the following is an extract :—

"*May the* 12*th*, 1787.

"I have received your favour of the 11th instant. The *Old Court House* (called the Town Hall) was formerly a lower-roomed house, and I always heard it belonged to the charity ; the first foundation whereof, I believe, was by subscription, and its support also. The charity boys were lodged and educated there, and the whole annual expence of twenty children, I believe, did not exceed rupees 2,400, about forty or forty-five years ago, I mean current or Arcot rupees, as the Siccas were not current till after the year 1757, when the English gained the battle of Plassey. The upper works of the said house were also built by subscription, I believe, in 1765 or '66. When Lord Clive was Governor, one Omichund, a very rich merchant gave, 20 or 30,000 rupees for this purpose ; so I have heard.

"The rent of the old Court House, Church collections, and interest on the fund in the hands of the Hon. Company, have

* Mr. Charles Weston, the son of the Recorder of the Mayor's Court, was born in Calcutta in 1731, in a house then opposite to where the Tiretta Bazar now stands. He recollects the great storm and inundation of 1737, as it compelled his family to quit their house. The steeple of the Church he states to have fallen prostrate—a more probable position to have fell in than that stated in the *Gentleman's Magazine*. The houses of the Europeans in Calcutta at that time were surrounded with spacious gardens, in which they stood central. This gentleman was the friend and associate of Mr. Holwell, and carried arms as a militia-man at the Old Fort in 1756. He is the founder of his own opulence—surely Fortune never bestowed wealth better than on Charles Weston—a striking and existing example that chaste and refined sentiments are not confined to complexion or climate. This truly honorable man now resides at Chinsurah amid a group of necessitous people soothed and supported by his bounty. Those who have seen better days, on whom Fortune has ceased to smile, are comforted by Charles Weston. One hundred gold mohurs a month are regularly distributed to the indigent from a box placed on his table, nor was there any sircar to deduct or intervene—all comes from his own venerable hand. May such a common father long, very long, live, to continue to be,—what he has been for 70 years,—THE GENERAL FRIEND OF MAN.

maintained twenty boys and enabled the charity to bestow some trifling donations.

" In 1773 or '74 I paid to the church-warden 6 or 7,000 current rupees, as executor to the estate of Lawrence Constantius, deceased, who had left the reversion of his estate to the poor and other charitable purposes.

" The bulk of the charity fund now in the hands of the Hon. Company, I believe, originated from the restitution money received for pulling down the English church by the Moors at the capture of Calcutta in 1756.

We learn principally from this letter, and partly from other documents, that the aggregate fund of the old Calcutta charity arose from the following sources :—

1st.—The original subscription made before or about the year 1732.

2nd.—Church collections.

3rd.—The restitution money for the demolition of the old church, made by the Nabob Meer Jaffier Alli Khan. The amount is unascertained.

4th.—The donation of Omichund by himself, or his Almoner after his demise. He died in Calcutta in 1763. The amount and particulars are unascertained.

5th.—Seven thousand current rupees (or less) paid in the year 1773-74 by Mr. Charles Weston, as executor to the estate of Lawrence Constantius, an opulent Portuguese, deceased.

To the above must be added 800 rupees per month, paid by the Company to the fund, as rent for the Mayor's or Town Hall, afterward called the Old Court House. How this became the property of the old Calcutta charity fund is now unknown : when the question was put to the Select Vestry by the Company's Attorney in the year 1792, they replied, " We apprehend the uninterrupted possession of the said premises for above forty years is the best title that can be produced for the said property."*

Omichund's Will.

The famous Omichund is supposed to have contributed largely to this charity, as Mr. Weston states to have heard from general report. Mr. Hay, on a reference to Mr. William Chambers, a highly respectable Orientalist, on the subject of Omichund's donation, received two letters which were entered on the proceedings of the Vestry. I subjoin extracts from them both :—

* In 1792 the property of the Old Court House was conveyed to Government, who still allows for it the monthly rent of 800 Sicca rupees in consideration of the object to which it is appropriated. The building in the same year was raised to the ground. Mr. Orme, speaking of it in the year 1756, terms it " a very spacious house of one floor, in which the Mayor's Court and Assizes used to be held."

"*May the* 11*th*, 1787.

"The will of Omichund is in the Mahajuis Naggree, a character known to very few of the natives here, and with which I am totally unacquainted. Mr. William Johnson applied for a copy of it some time ago, and I could find only one man who was able to copy it. The dialect is, I suppose, that of Punjab, which is analogous to common Hindoostanee, I should find probably difficult to translate. It is true, indeed, that when I was here on a visit in 1774, I chanced to get acquainted with one of Omichund's family, and at his desire I made a translation of the will, as read to me by him, and from his explanations; but I have great doubts of its accuracy. I have since, however, seen it produced on some occasion in court, and I suspect that Mr. William Johnson, or Mr. Wroughton, must know where it is. It might possibly answer your purpose; if not, some of the more eminent Mahajuins may perhaps supply you with a man that can read the character, point out the part you want, and explain it for the purposes of translation."

Mr. Chambers's second letter, dated the 30th of May, 1787, is as follows:

"I have had the Nagree Moonshy with me, who has made several copies of Omichund's will for different persons, and, after putting the will into his hand and making him examine it afresh, have questioned him respecting the subject on which you wish to be satisfied, and he declares that there is not a word in it about the Old Court House, or indeed about any of his houses in particular, but says that the body of the will consists of a detail of legacies in money bequeathed to different persons, at the end of which he gives the remainder of his fortune (whatever it may be) to Gooroo Gobind (*i. e.*, his tutelary saint) to be bestowed for charitable uses in the way of his religion, appointing Huzooree Mull his executor and almoner in that matter. The man has also read several parts of it to me, which seem to confirm this account; and I have some faint remembrance of its contents at the time I translated it, which corresponds with his report of it."

As a discretionary power was given to the executor and almoner respecting the portion of Omichund's fortune surplus to the specified legacies, he, perhaps, was the direct donor to the old Calcutta charity fund. Mr. Weston states "that he heard 20 or 30,000 rupees were given by Omichund, when Lord Clive was Governor, &c." OMICHUND is stated to have died in 1763, and Lord Clive did not arrive in India until the third day of May 1765.* This induces me to believe Huzooree Mull made the donation in the name of the deceased.

As the restitution money given by the Nabob Meer Jaffeer Alli Khan constituted the bulk of the old Calcutta charity fund, I have noticed it here, although it led to digression and the anticipation of other circumstances.

* His section visit.—*Ed.*

Donations to St. John's Church.

Mr. Arthur Wm. Davis, a gentleman who had made historical, and particularly ceiling and ornamental, painting his study, offered his services to the committee to decorate the church. M. Phinea Hall, as barrister, offered his services in drawing up the contracts with such people as the committee had occasion to employ. Mr. Wilkins superintended the moulding of stones prepared at Benares, and Capt. Caldwell despatched the stones cut from the quarries at Chunar. Mr. Champion, of Boglepore, procured agate for the inside plaistering of the church, and the Hon. Court of Directors lent a slender aid, accompanied by their approbation of the plan, as appears by the following extract of their general letter, dated April the 11th, 1785 :—

"Having considered your advices respecting the church proposed to be built by public contributions in the town of Calcutta, and being desirous to encourage so laudable a design, we have resolved that the sum of 1,200*l.* be presented by the Company toward the provision of communion plate, an organ, a clock, bells, and velvet for the pulpit, desk, and communion table for the said church."

Earl Cornwallis, in December 1786, enriched the fund by a subscription from himself of 3,000 sicca rupees.

At a committee held early in the year 1786, Major Metcalfe proposed, in compliance with the wishes of the late Governor-General Hastings, that the slab of Mr. Hamilton's monument should be placed in the centre niche of the entrance at the east end of the church, and that the inscription should be beautified by gilding the letters. To Mr. Wm. Hamilton the Hon. English East-India Company are indebted for the Firmân granted to them by the Emperor Mahommed Ferrokesere: that patriotic physician preferred the interest of his employers to the smiles of imperial favour, and the consequent accumulation of an immense private fortune. Major Metcalfe's motion was unanimously agreed to; but why it was not carried into effect, I am unable to discover. The tomb-stone is now to be seen unimpaired in the mausoleum of the Charnock family.

The church committee, in January, 1787, solicited from the Government of Bengal 35,000 rupees, which, upon a scrutiny, they found would be wanted, in addition to their present stock, to enable them to complete the building.

The Government shortly after this application directed sicca rupees 7,206-5-8, the produce of some confiscated goods belonging to Colonel Watson, to be paid to the committee : they were about the same time presented with sicca rupees 5,683-9-4, the amount produce of the Company's state tent, which was burned ; in May, the Governor-General in Council appropriated the sum of 1,500 rupees toward the completion of the church. This in aggregate made the sum of sicca rupees 14,394-15.

The money paid to Lieut. Agg only since the commencement of the building to the 16th of April, 1787, amounted to sicca rupees 69,946-15-1 : total expense to the same period was current rupees 1,24,182-12-10 : by an estimation then made, it appeared current rupees 59,954-2-1 were yet requisite to finally and perfectly complete the church and spire. This makes a sum total of current rupees 1,84,136-14-11.

On the 24th of June, 1787, the church was consecrated and dedicated to St. John. The Rev. Wm. Johnson and the Rev. Thos. Blanshard were chaplains ; Earl Cornwallis attended with all the great officers of state : during the Anthem a collection was made for the benefit of the charity school, amounting to sicca rupees 3,943-3.

Sir John Zoffany bestowed on the church that admirable altar piece representing "The Last Supper." It was proposed by the Rev. Mr. Johnson and Mr. Cudbert Thornhill, as Sir John Zoffany was about leaving Calcutta, to present him with a ring of 5,000 rupees value in consideration of this signal exertion of his eminent talents : the low state of their fund prevented every other member of the committee from supporting the motion of Messrs. Johnson and Thornhill, but they unanimously agreed in sending to Sir John Zoffany an honourable written testimonial of the respect in which they held his great abilities as an artist. From their handsome and appropriate letter I select the following paragraph :—

"We should do a violence to your delicacy, were we to express, or endeavour to express, in such terms as the occasion calls for, our sense of the favour you have conferred on the Settlement by presenting to their place of worship so capital a painting that it would adorn the first church in Europe, and should excite in the breasts of its spectators those sentiments of virtue and piety so happily portrayed in the figures."

The select vestry of the 28th June, 1787, in stating the duty of the church-wardens, entered on record the following preliminary remark, "that the gentlemen acting as church-wardens, or under that name, do act as such from a necessity that the duties of this office should be executed and in conformity to the long established customs of this Settlement ; for as Calcutta is not of itself a parish, though in a parish, and there are no legal powers to levy church rates in it, or to compel the performance of some of the functions properly belonging to the office of church-wardens, the persons acting as church-wardens in Calcutta cannot be considered by the law as properly described under that specification, but they must be considered to act with the consent of the inhabitants for whose advantage and good they perform the duty."

In September, 1787, the vestry received from England a chalice, two cups, and two salvers, weighing in all 237 *oz.* 3 *dwts.* These

articles were of silver gilt, instead of solid gold, as the committee formerly determined they should be of.

In January, 1788, the walls of the church-yard were repaired, the trees and shrubs cut down, the old magazine tank filled up, and drains made around the walks, which were at the same time repaired and considerably raised.

Thus, at the expense of nearly two lakhs of rupees, obtained by the voluntary contributions of a liberal people, with some slender aid from their Honourable Masters, the neat temple of St. John was erected in Calcutta—now one of the most opulent cities in the world —a city of palaces, and the bank of nations!

At the period of collecting these notices the church had stood the public in nearly three lakhs of rupees, as several improvements and embellishments have taken place since the year 1788. *

The Military Orphan Institution.

The plan of the Calcutta Free School Society instantly met the cordial approbation of the higher order of people in the capital, which was testified by the immediate subscription of sicca rupees 26,082, and the monthly contribution of sicca rupees 1,067. Earl Cornwallis, then Governor-General, presented to the society two thousand rupees, and accepted the patronage of the institution.

As soon as the institution was formed by the subscribers, four honorary governesses were chosen from ladies of the highest rank in the capital of British India: six governors were next elected, in whom was vested the trust of the charity, conjointly with the two chaplains, two church-wardens, and two sidesmen, who composed the select vestry of Calcutta, and in whom, or their predecessors, heretofore rested the guardianship of the old Calcutta charity.

On the fortieth day of the institution the Free School Society had a fund of sicca rupees 28,849, and a monthly contribution of sicca rupees 1,282.

Mr. Titsing, the Governor of Chinsurah, in a letter addressed to the society, expressed his approbation of the institution with such a liberal spirit that it would be injustice to pass it over in

* I annex the following for the satisfaction of those who wish to be informed of particulars:—

Expended in the Church 15½ lakhs of bricks. There is in the foundation of the church 27,260 feet of solid masonry.

The floor of the church forms a square of 70 feet.

The superficial contents of the roof of the church is 10,700 square feet.

The erection of the spire level of the roof cost 15,000 rupees. Lieutenant Agg's reward was 15 per cent. on the whole expense. The church acquired by lottery 14,592 current rupees, which by the negotiation of paper became 26,088-6-8 current rupees.

silence. The conclusion of a letter so honourable to him I transfer to these sketches for the perusal of posterity :—

"I ask permission, gentlemen, to pertake of so beneficial a scheme, and to become a subscriber to the fund for 1,000 rupees, which I beg leave to offer, together with my most ardent wishes that your humane endeavours may be crowned with all possible uccess, and that the prosperity of this charity school, increasing more and more under your enlightened influence, may in future be productive of deserving citizens, meritorious members of society, and subjects who will do honour to mankind, for which your memory will be ever blessed and revered by posterity." Such were the liberal sentiments and such the unsolicited bounty of this illustrious foreigner.

Foundation of a Free School.

The Free School Society on its first institution associated itself with *the Old Calcutta Charity*, a name at this day dormant, as two united institutions are now known under the general name of the Free School.

The old Calcutta charity, on the 1st of Jan., 1790, had a property of current rupees 2,45,897. The Free School in June, 1790, had a fund of current rupees 58,062.

O. C. C....2,45,897
F. S. S.... 58, 062

Current rupees...3, 03, 959

Such was the immense property of the united charities in the middle of the year 1790.

The general school was finally settled at the garden house near the Jaun Bazaar in the year 1795, which premises then stool the society in sicca rupees 26,800 : since that period sicca rupees 30,000 have been expended to adapt them to the purposes of the united institutions.

Such other notices as respect the different Christian churches, or charitable institutions at Calcutta, I subjoin and arrange in chronological order at the conclusion of these sketches, which I have thrown together merely that the memory of public-spirited, humane, and liberal acts may not be lost to posterity by any future accident, either from the convulsions of nature, the casualties of war, the negligence of individuals, or the ruin of peculiar registers by the scythe of time !

The inhabitants of Calcutta are distinguished for a liberality which unquestionably cannot be paralleled among the nations of the universe ; a sober retrospect of them in their collective body will exhibit this unshaken truth : I speak not only from study and long observation, but from personal experience. Ever studious to do good, their benign spirit did not now slumber, but actuated them to consider on what they could again perform for

the benefit of mankind. Reflection pointed out to them the deficiency of a public charitable institution in this great capital :* toward the close of the year 1789 it was determined to circulate proposals for the institution of a Free School, which immediately proved successful and on the 21st day of December, it was declared constituted.

Military Orphan Institution.

I must now pause, and however painful the duty, strip a single plume from the glory of the civilians of Calcutta. *They followed an example!* Contrary to what has occured in the civilized states of Europe, the example in Asia was set by the military body. In the year 1782, an institution was formed in Bengal for the protection, education, and support of the orphans of the Military, not only of officers, but of soldiers. By this most noble institution numberless boys have been provided for, and a thousand tender females saved from temptation and profligateness. To complete the climax of the glory of the Bengal Military, he who suggested and supported the institution, and tenderly nursed it in its infancy, arose from among themselves. The name of this divine man is William Kirkpatrick—a name over which a ducal coronet, raised by the united monarchs of the universe, can shed no supervenient lustre!

And here I behold Ill-Nature approaching me in the shape of Medusa; she insultingly tells me, "The Military who support their own institution will be benefited by it in their progeny."

Humanity answers, "Acts of bounty can never spring solely from the hope of a direct return."—Impossible! otherwise they cannot be acts of bounty, but of self-interest.

Legions of Bengal! in the field you have often acquired immortal laurels and added kingdoms to the empire of Britain; but you never beheld a more glorious day than that on which your agents first conducted the half-clad orphan train along the walks of yonder almond groves to the temple of innocence at Howrah![†]

ASIATICUS.

*The reader perhaps will have observed the old Calcutta charities was existing, but he must remember the fund of it was peculiar property allotted for the support of the fixed number of twenty boys—a very small portion of the helpless young objects in Calcutta.

† Howrah did not suit, as the managers found they could not easily marry the young ladies off: they complained they had arrived at the ripe age of 14 without a single proposal made them.—*Ed.*

Calcutta, August 22nd, 1802.

CHAPTER III.

An Elucidatory Paper addressed to the EDITOR *of the* "TELEGRAPH," *in consequence of Chapter the Second.*

TO THE EDITOR OF THE "TELEGRAPH."

SIR,

"THE Historical and Ecclesiastical Sketches" of Asiaticus must have given general satisfaction.

It is very near half a century that I have been conversant in matters relative to India, and interested particularly in the success and prosperity of the Company. During that time I have paid much attention to the general transactions in different parts, but more particularly to the occurrences which have taken place in Bengal.

The conduct of Mr. Masters was noble and praiseworthy, and highly worthy of imitation.

Asiaticus has obtained much valuable information from the very respectable Mr. Weston. But some incidents have come to my knowledge which do not appear to have occurred to his remembrance.

The Old Church of Calcutta.

I was at Calcutta very soon after it was re-taken by Admiral Waston Pocock, and Colonel Clive. I then saw the ruins of the Old Church, situated, as Mr. Holwell has placed it, in a plan of Calcutta, in his account of the revolution in Bengal. I think it was nearly in the north-west corner of the new compound of the Writers' Buildings Before the place was taken by Surajah Dowlah, I have understood it was the custom for the Governor to walk to the church, when the weather permitted his doing so. When that church was built, I have not had the means of ascertaining; but I have frequently heard that it was constructed by the voluntary contributions and patriotic spirit of some gentlemen of the place who had been prosperous, but principally by the benevolence of captains and supercargoes, and of other persons concerned in sea-trade, without any assistance from the Company. I have understood that some of the original contributors were of the society of free-masons, and that by their influence it was called St. John's Church. Information of the building was transmitted to the Society of Propagating the Gospel. That Society sent out an answer expressive of their approbation, and of the great satisfaction it derived from so pious and so meritorious a work. The Society also sent a silver cup with an appropriate inscription, in testimony and commemoration of it. Were it a matter of any importance, I conceive, by applying to the Secretary, the era of building the church might be ascertained from the records of that Society. It is remarkable that the cup was either saved, or recovered, after the capture in 1756; and it remained with some plate belonging to the Company. The plate being very old-fashioned in the time of Sir John Shore, the late Governor-General, orders were given to melt it down, and to make it into articles suited to the present taste. This was perfectly right as to everything but the cup, which could have no value but from the givers, and from its

being a monument of a very pious and meritorious work, which deserved to be held in perpetual remembrance.

Omichund.

I saw Omichund in 1758. He was dead before I returned to Bengal in 1764. I suppose it was after Lord Clive's return to this country in 1765 that I heard of his benefaction. I have always understood it to have been 25,000 rupees to go towards building a church. I have heard it frequently spoken of as a thing well known; and I conceived the sum to have been paid into the treasury for that purpose many years ago. From the circumstances stated by Asiaticus respecting Omichund's will, I suppose Omichund bequeathed a large portion of his fortune to pious uses, and that Huzoory Mull thought it would be disposing of 25,000 rupees perfectly in consonance to the testator's intention to give that sum out of the deceased's fortune, towards building an English church. They were both liberal-minded men.

Old Court-house.

Mr. Bourchier, who was afterwards Governor of Bombay, was, some time prior to that, Master-Attendant at this place. He was a merchant, who had been successful. At that time there was no Town-hall, nor any house for the Mayor and Alderman to hold their court in. To remedy this very great inconvenience, Mr. Bourchier built the Old Court-house, as it stood before the additions which were made to it in 1765, and on different occasions afterwards. He gave it to the Company, on condition that Government should pay 4,000 Arcot rupees per annum, to support a charity school, and for other benevolent purposes. Into that fund, as I have been informed, went also the sacramental collections, and fees for the palls, which I know to have been of three rates, 40, 25, and 12 arrs., the palls being kept at the expense of the charity fund. In consideration of the great additions made to the Court-house, which were chiefly by the liberal spirit of the inhabitants of the town, Government agreed to give 800 rupees per month to the fund of charity, for the school and other benevolent uses. And I have understood that when the ruinous state of the building made it necessary to pull it down, Government, with a generosity of mind which must ever do great honor to those who were then members of it, agreed with the Church-wardens to pay that sum in perpetuity.

I am, Sir,

Yours, &c., &c.,

Calcutta, August 25, 1802. * Z.

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* The writer of the above letter in a second address stated as follows :—

"The Mr. Bourchier of whom I spoke must have been in Bengal perhaps the whole of the time between 1720 and 1733; he built the Court-house soon after the arrival of the charter from the Mayor's Court, which was granted in August, 1726. The building did not appear to be of late construction when I saw it in January, 1758. I have heard that Mr. Law, who was Governor of Bombay, returned to Europe about the year 1734, and I believe Mr. Bourchier succeeded him."

CHAPTER IV.

A Miscellaneous Paper addressed to the EDITOR *of the* "TELEGRAPH," *in consequence of Chapter the Second.*

TO THE EDITOR OF THE "TELEGRAPH."

SIR,

I perceive that the history of past times in Bengal, by Asiaticus, has excited a very general attention. It appears that the public spirit of those times contributed munificently, and with much dignity, to the building of churches for the maintenance of religion and to the endowment of schools for the education of youth.

Do you think that, if such opportunity were again afforded, such a munificent spirit would be again shewn?—I should like to peruse the countenance of every reader while he considers this question.

A few years ago an occasion of shewing our liberality was presented to us by the voluntary contributions to the defence of the nation. We certainly were very generous on that occasion; but yet our contributions were perhaps not equal to one year's income tax, had we been at home.

It would be doing essential service to our countrymen in India, could frequent means be devised for exciting their public spirit. . . . . It has ever been deemed salutary to public principle to furnish frequent opportunities to the people of acting in concert, under the influence of some powerful and virtuous motive, whether that of repelling a common danger, or of promoting a common good.

It must be death to social affection, as well as to patriotic spirit, to pass year after year in accumulating rupees and calculating interest, without once thinking of public institutions, of the religion of our country, or of the claims of the poor. What a reverse of scene it will be to such when they return to the *Country of Contribution*, where liberality is organised! . . . . The old Indian will then say, "How "much more gratifying it would have been to me to have spent these "liberal sums in the country where I *spent my life!* for now, with one "foot in the grave, with little enjoyment of life, with few friends, "without thanks for my charities, (since I only do like other people "here,) I drag out the day, seeking for amusement in the Bengal papers; "but there, alas, I read of flourishing institutions which I never "promoted, and of laudable designs which master or sircar did not "understand!"

A church has been built, but *we* did not contribute to the building of it: nor do we contribute to its support. It is supported by the State. The Englishman in India is the only Christian in the whole world, who does not contribute to the religion of his country.

The moment he sets foot in England and plants his acres, he must give a tenth part of the produce for the support of religion. If he does not like to pay for religion and would flee to France, he will find it equally expensive there. The French people, as if to make some atonement for past evils, have just announced to the world that they

mean "to give the greatest splendour to the Christian religion which the open profession of it by the Republic can give;" and that they have found from experience that a contribution for the support of religion is as necessary for the well-being of a state as a contribution for its self-defence.

Scotch Church.

But what do you think of the Scotch Church in this country? It is the only church in the whole world which is without a minister. And yet the number of its members here is not much less than that of the English Church. This is a phenomenon in the Christian World: the existence of a large and wealthy body of the same religious persuasion in a foreign country, without a church, or meeting-house, or place of prayer! But this phenomenon would no longer exist, were one or two respectable persons to remind their countrymen that such is their state. A Scotch Church would be erected in much less time than the English Church; and ministers of approved learning and piety would be invited out and maintained in a suitable manner.

General Charities.

What is true of the Scotch in this instance, is equally applicable to Scotch, English, and Irish, in respect to other institutions of public utility. They only need to be reminded of what is to be done. We need military academies, and civil colleges, and public charities. The more liberal Government may be in founding such institutions at its own expense, the more prompt ought we to be in supporting them after they are founded, and in devising means of giving them stability and success.

It is probable that from this period no person of any fortune will go home without leaving a competent sum for public uses—literary, religious, or charitable. This tribute may particularly be expected from learned men.

If every man who leaves the country (particularly if he leaves his affections in it, as I believe most do) would but bequeath one-hundredth part of his fortune to such uses, he would derive more real satisfaction in after-life from reflecting on that act, than on contributions of tenfold value which fashion or force will extort from him at home.

No man certainly ought to leave this country without settling his accounts with it honorably. He is to recollect what good it has done to him, and then to ask what good he has done to it. If he has lived here twenty or thirty years, he has a very awful account to settle: since it is the account of nearly his whole life; and conscience will be ever trying him by what he has *done*, or *left undone*, in India.

BRITANNICUS.

CHAPTER VI.

The Protestant Mission to Calcutta.

I NOW present the inquirer with some notices respecting the Mission to Calcutta, which comprehends anecdotes of the life of the Rev. John Zachariah Kiernander, so far as respect him in the character of the first Protestant Missionary sent to Bengal.

The Voluntary Society for Propagating the Gospel in Foreign Parts was instituted in England at the close of the year 1698 : King William III. granted to it a Charter of Incorporation at the close of the year 1701. This body consisted of the original members, with a few additional persons of distinction, whose attention rested solely on the welfare and prosperity of British America. A Society distinct from that Corporation shortly after associated itself with the Voluntary Society in endeavouring to promote their meritorious intentions. The general body is now known by the name of The Society for Promoting Christian Knowledge.

In the year 1728 a Protestant Mission was sent to Fort St. George, under the management of the Rev. Mr. Schultz, a Danish Missionary : in 1737 the mission extended to Cuddalore, and 1758 to Bengal, by the erection of a Mission and School in Calcutta.

Kiernander's Life.

John Zachariah Kiernander was born on the 21st of November, 1711, at Akstad, in Sweden, a place situated about four Swedish miles from the great City of Lindkoping, in the province of East Gothland. He received the first rudiments of scholastic learning at the Gymnasium of Lindkoping, but completed his education at the University of Upsal. In his 24th year he became desirous of visiting foreign Universities ; and on obtaining recommendatory letters and a passport by the influence of his friends in Stockholm, he took his passage through the Baltic to Stralsund, and from thence to Halle in Saxony, where he arrived on the 17th of November, 1735. He was favourably received at the University of Halle by Doctor Gothilf August Franke, who immediately appointed him Inspector of the Latin School, and afterwards favoured him with other benefices. Kiernander spent four years under the patronage of Dr. Franke, when, having satisfied his youthful curiosity, he began to think of returning to Sweden, but at this very crisis a circumstance occurred which took him from his native Sweden for ever.

The Society instituted at London for promoting Christian knowledge wrote to Doctor Franke, requesting him to recommend to them a proper person to be sent out as a Missionary to Cuddalore. Dr. Franke made the proposal to Kiernander, who, after some deliberation, accepted the vocation ; on the 20th of November, 1739, he was ordained to the Ministry.

Mr. Kiernander immediately set out for London, where he arrived on the 25th of December. He was lodged at Kensington by His Majesty's Chaplain, the Rev. Mr. Ziegenhagen,* and on the 29th introduced by that gentleman to the Society, who received him with a public welcome.

Mr. Kiernander left England in the Colchester Indiaman on the 20th of April, 1740, and arrived at Cuddalore on the 28th of August,

* The same gentleman who died in the year 1776, after being 53 years Chaplain to the Royal German Chapel at St. James's.

as colleague to the Rev. John Ernest Gueister, who was appointed to Madras in 1744, when the charge of Cuddalore devolved on Mr. Kiernander, who then had a congregation of 154 persons, viz., 99 Malabars and 55 Portuguese, with 20 children in the Malabarian school, and 28 in that of the Portuguese. Mr. Kiernander was treated with the most polite attention by Admiral Boscawen and the Government of Fort St. David: that Government put him in possession of the Portuguese Roman Catholic Church at Cuddalore, and at the same time expelled all Popish priests from the Company's territories. On the 26th of November, 1749, the day after the receipt of the Governor's order, the English, Tamulian, and Portuguese congregation assembled to hear divine service and a sermon in the three different languages, when the Church was solemnly dedicated, and called Christ Church. Such was the properous state of the Mission committed to the charge of Mr. Kiernander.

About this period Mr. Kiernander was married to Miss Wendela Fisches.

On the 4th of May, 1758, Lieut.-General Count Lally took Cuddalore by capitulation. Kiernander waited on that impetuous General, who told him no Protestant Missionary was then required at Cuddalore, but that he would grant him a passport to go to Tranquebar. This was accepted, and on the 8th of May Mr. Kiernander arrived at the Danish Capital, stripped of all his property excepting a few articles of apparel.

On the 2nd of the following June, Fort St. David fell, also by capitulation, to the arms of France, in consequence of which, as no immediate prospect appeared of the restoration of the English to Cuddalore, Kiernander turned his eyes to Bengal, where the Battle of Plassey, on the preceding year, had laid the foundation of the grandeur of Calcutta.

On the 11th of September Mr. Kiernander left Tranquebar, accommodated by the munificence of the Danes, the friends of the True Religion. On the 29th of the same month he arrived in Calcutta, and declared his intentions to the Government of establishing a Mission there. Governor Clive, Mr. Watts, and the other gentlemen of Council, approved of and favoured his propositions.

Mr. Kiernander, on the 4th of November, 1758, was blessed with a son. The reader may judge what a reception Mr. Kiernander had in Calcutta when he is told Colonel Robert Clive, Mrs. Margaret Clive, Mr. William Watts, and Mrs. Frances Watts, stood sponsors for the child. The infant was named Robert William in honor of his high sponsors.

Mr. Kiernander opened the Mission School at Calcutta on the 1st of December, 1758: on the 31st of December of the following year, 175 children had been received by him, 37 of which number he had provided for. Mr. Kiernander at this time occasionally preached at Serampore, where the Danes, then in their infant settlement, had no Chaplain.

Mr. Kiernander was very graciously received in Calcutta by the Rev. Henry Butler and the Rev. John Cape, chaplains at the Settlement in the years 1758, '59, '60, and '61 ; they procured him large subscriptions for carrying on the pious work he was engaged in, and assisted him in his peculiar offices as a Minister of the Gospel.

Mr. Kiernander, on the 9th of May, 1761, lost his lady, but he had the fortitude not to give himself up to vain lamentations. On the succeeding year the remembrance of all former sorrows was obliterated in the silken embraces of opulent beauty: the 10th day of February 1762, witnessed his union with Mrs. Anne Wolley.

In the year 1767 Mr. Kiernander was obliged to remove from the house lent him by the Company for the use of his church and school. He in consequence resolved to purchase ground and build a church at his own expense. In May this year, the 27th of his mission, he laid the foundation of the present Mission Church.

About this period the Court of the Emperor Shah Allum requested from Mr. Kiernander some copies of the Psalter and New Testament in the Arabic language ; he complied, and had the satisfaction to hear they were so well received by His Majesty's Mullahs, that he transmitted to Allahabad, where the Court then was held, all the Arabic Psalters and Testaments in his possession.

As Mr. Kiernander was advancing in years, he took two associates to assist him : they were Romish priests, who, on their arrival at Calcutta, made a public abjuration of Popery—the Rev. Mr. Bento de Silvestre and the Rev. Manuel Joze de Costa. These gentlemen drew on themselves the censure of the conclave of Goa, and a Romish priest was sent from thence to Calcutta to excommunicate them ; but his vain threats did not in the smallest degree affect the Protestant Mission at Calcutta.

The Old Mission Church.

The Mission Church would have been completed early in 1770, had not the progress been stopped by the death of the architect ;* the persevering Kiernander, by his own unremitting diligence, compensated in part for this misfortune. On the 23rd of December the sacred edifice was consecrated and named Beth-Tephillah, which in the Hebrew language signifies the House of Prayer. The building cost the founder above 60,000 sicca rupees, 1,818 rupees only of which sum had been presented in benefactions. Thus, after a lapse of fourteen years, Calcutta once more beheld an English Church—completed at the expense of a stranger !

As a piece of architecture, Beth-Tephillah cannot be compared to the Old Church of St. John, destroyed by the barbarians in 1756. One was founded by an individual, the other by the united charity of opulent merchants, in days when gold was plenty, labour cheap, and not one indigent European in all Calcutta ! Existing authorities testify the perfect composition of that temple, to which the Governor

* Mr. Martin Boutant de Mevell, a Danish architect.

on every Sunday walked in solemn procession, attended by all the Civil Servants, and all the Military off duty. We learn from a tradition handed down to us by the famous Lady Russell, that the steeple of St. John's was very lofty and uncommonly magnificent, and constituted the chief public ornament of the settlement, before the calamity of 1737.

Mr. Kiernander, wishing to make the Mission Church as lasting as possible, constructed it of the best materials ; they who suppose that Captain Griffin largely contributed to the benefit of the Mission are misinformed ; I have seen the will and papers of Captain Griffin, and can assert that of the residuary legacy left to the Mission not one cash ever was realized.

Mr. Kiernander lost his second lady in June, 1773, after a continued sickness of six months. She left her jewels for the benefit of Beth-Tephillah ; with the amount produced Mr. Kiernander founded a Mission School on his own ground, in the rear of the Church, capable of holding 250 children. It was founded on the 7th of July, 1773, and completed on the 14th of March, 1774. About this period the Rev. Mr. Diemar arrived to assist the Mission.

In the year 1778 Mr. Kiernander began to experience the frailties and infirmities of age. His sight failed him, and in 1782 he was obliged to submit to the painful operation of having his eyes couched. That operation succeeded so well that he was soon after able to write to the Society to congratulate them " on his happiness in once more being enabled to see the prosperity of the Mission." Lady Coote, when at Calcutta, attended and received the sacrament at the Mission Church. " This good example," says the Missionary, ".is attended with a very happy influence, and gives great encouragement to the congregation."

In the year 1783 the Rev. Mr. Westrow Hulse, chaplain to the late Sir Eyre Coote, on his return to Europe, made the Mission a present of 500 sicca rupees. Mr. Kiernander himself gave 1,000 rupees, and his son, Mr. Robert William Kiernander, gave 3,000 rupees, the yearly interest of which was to be applied to the support of the Mission. Mr. Diemar this season returned to Europe.

Here we must revert the scene and behold more unpleasing prospects. In the year 1786 a cloud of adversity was gathering over the hoary head of Kiernander ! He foresaw the approaching calamity, and wrote to the Society in England, expressing a wish of going to London with his son, and earnestly soliciting them to send out another Missionary, " lest his congregation should be forsaken and his Church shut up." This venerable patriarch was now in the 76th year of his age and the 47th of mission—an age, at which, in any climate, the debilitated frame must feel severely the reverse of fortune : but how unspeakably severe must it be felt by one who, for a period equal to the ordinary life of man, had been used to the gentle ease of India !

The hovering cloud burst in 1787, and the ruin of all his fortunes followed—the seal of the Sheriff of Calcutta was clapped even on the Sanctuary of God Almighty !

The Magistrate must obey the law of which he is only the first servant—doubtless, that officer, with a trembling hand, closed the gates of Beth-Tephillah !

One person immediately stepped forward, who restored the Church to religion. He paid for it the sum it was appraised at—*ten thousand rupees !*—Yes ! one person stopped forward and saved the Temple, where the hymns of truth had been chaunted for seventeen years, from being weekly profaned by the hum-drum sing-song *of* an auctioneer !

The property of the Church, School, and Burying Ground, was transferred, on the last day of October, 1787, to three trustees—the Rev. Mr. Brown, Mr. William Chambers, and the purchaser, Mr. Charles Grant.* Thenceforward it ceased to be the property of an individual.

Since the transfer of the Church, the Society have not been fortunate in their selection of Missionaries, and the duty for fifteen years has devolved chiefly on the Rev. Mr. Brown, who, with such other chaplains as have been attached to the Presidency, have rendered their voluntary services to the Mission.

That Mr. Kiernander at one period of his life became very suddenly opulent is notorious—that he as suddenly was reduced to indigence is equally notorious. These circumstances at the time could not be accounted for, and must now remain a mystery which never will be expounded.† His zeal was great, and latterly he viewed things through the mists of age. He had frailties in common with man, but let the memory of them perish.—You, who wish to plant rue at his tomb, ask that faithful monitor, your own heart, if you have lived better !

The Mission Church in 1793 was much enlarged, and Mr. Kiernander, on the 29th of December, was invited to open the new chancel, when he administered the sacrament, and was extremely happy to see the Church so much improved, and so well attended. Mr. Kiernander's attendance was communicated to the Society by Mr. Brown, who says, in his letter, "I cannot but lament his destitution in the 84th year of his age." In consequence of which forty pounds were transmitted to Mr. Kiernander as a present from the Society.

Mr. Grant, prior to this, left India, but still lives to support the Mission. As I pronounce his name, my soul turns to England, where I behold him exercising some of the first and fairest duties of humanity ! May the gales of health kiss his cheek, and heaven fulfil all his wishes ! Mr. Chambers did not live to see the new chancel opened ; his virtues were rewarded in superior worlds on the preceding August. In this gentleman, whose character is beyond eulogium, the Mission lost a sincere friend and one of its brightest ornaments : to his

* Mr. C. Grant was for many years Chairman of the Court of Directors; he was the father of Lord Glenelg, and took a deep interest in India.—*Ed.*

† Mr. Kiernander became security for another, and, like many other persons, he was victimised.—*Ed.*

industry we are indebted for a translation into the Persian language of Christ's Sermon on the Mount.*

Mr. Kiernander after his misfortunes retired to Hooghly, and offered his services to the Dutch at Chinsurah, which were accepted : he was appointed Chaplain to that Settlement by the Honourable Mr. Titsing, where his duty as a Chaplain was far less laborious than that of a Missionary, for which his great age now rendered him unfit. But Fortune had not yet desisted from frowning on Kiernander : on the 27th of July, 1795, Chinsurah was captured, and the militant divine became a Dutch prisoner of war, and as such received fifty rupees a month from the English Government. Richard Comyns Birch, the English Commissary, commiserating his age, and sympathizing with his misfortunes, permitted him to go to Calcutta to reside with his daughter-in-law and six grand-children : but there calamity once more overtook him. Rising from his chair too suddenly, he fell and broke his thigh bone on the 10th of April, 1799, and on the 10th of the following May, it pleased the Almighty to summon him to the world of repose.

The Rev. John Zachariah Kiernander died in Calcutta, at the advanced age of eighty-eight, after a residence in India nearly of sixty years : his remains were entombed in the Sepulchre of his second lady,† at the ground which still bears his name.

A good likeness of Mr. Kiernander, after he had passed his seventieth year, is to be seen in the Vestry Room of the Mission Church : the painting was executed by the pencil of the late Mr. Caleb Garbrand.

Mr. Kiernander to his expiring moment breathed the most pious wishes for the prosperity of the Mission. I present the reader with a copy of his letter to the Rev. Wm. Toby Ringeltaube, written to that gentleman shortly after his arrival in Calcutta, in the service of the Mission :—

" Reverend and Dear Brother,

" I herewith return the Account of the Society for promoting Christian Knowledge for the year 1796. Accept of my thanks for the perusal of it ; which now leads me to express my sense of gratitude to God, for His gracious Providence, so clearly and most sublimely appearing in so many instances ; and which cannot but create in the mind of every reader, who wishes to see the enlargement of the saving knowledge of Christ and of His Kingdom, a most hearty joy and gratitude.

" Is it not by a signal Divine Providence that this noble Society has now subsisted a whole century, in which period much good has been done in many parts of the world ?

"Is it not most remarkable how, from time to time, such well-disposed persons have been found, who have supplied the places of those who

* Mr. Chambers's Oriental MSS. were purchased by the King of Prussia.—*Ed.*

† See part the Second, page 61.

have departed; and how this Society has thus continued, increased and in every respect been improved and blessed?

"Is it not most worthy of observation how great and good the care of Divine Providence has been in providing, from time to time, the means whereby they have been enabled to do so much good?

"Must it not be a hearty rejoicing to every good man to see how far they have extended their charitable design in so many and various branches of well-doing? How can we then be backward and silent with our gratitude to God, from whom alone all good and every blessing proceeds?

"I am astonished, when I see the great number of charity-schools and the very great number of children, that have already, and do yet enjoy, a good education, and who have thus been qualified for useful services to the public, and from whence the Church of Christ has received many worthy members,—nay, Heaven itself has received an increase to its numbers, without which care and education, too many might probably have been left in ignorance and vice, and thus cast away and been lost!

"And how most admirable and highly laudable are their charitable endeavours, in extending the same to distant parts of the world, to such where the Light of the Gospel is extinguished, that they may, by these means, be enlightened and find their way to Heaven!

"And surely, if ever the Light of the Gospel of Jesus the Redeemer and Saviour of mankind shall come to the natives of this country, it must come from England; for there is not a nation in all the world, as the state of the world now is, that has the means or the opportunity for such an undertaking: but for this excellent purpose, it seems the Lord has chosen England, and has therefore blessed them with wonderful and rapid increase of possessions in this country, which half a century ago was not any more than hardly a little territory or small tract or land, of about 4 or 5 square English miles at each Settlement of Calcutta, Madras, and Bombay, &c. Nor had they at that time, when I arrived in this country, any thoughts of making conquests, which was in the year 1740. But Divine Providence alone has directed circumstances, and led them on to success, and has now enlarged their possessions to a most valuable empire, nor doth this enlargement yet seem to stop in its extension. And when, at the same time, we consider the removal of an emulating nation who has been and yet is, in opposition to the main design of propagating Christian knowledge, are these not instances that may open our eyes to see a wonderful and gracious Divine Providence, and that from the whole we may draw an equal conclusion with that of David's in Psalm 105, 44, 45; that the Lord has given them the islands of the heathens, and they have inherited the labour of the people (for this purpose and to this end); that they might observe His statutes and keep His laws—not only themselves, but that it was also their duty to bring the natives of the land to the knowledge of the Lord, and to the same duty of observing the Divine statutes and keeping the Divine laws.

No nation has as yet given greater proofs of their readiness to do this, than what a part of the English nation has already done. And I have not the least doubt but that all who have opened eyes to see how much Divine Providence is yet acting in favour of England, particularly at this present period, and in all parts of the world, will confess that the above conclusion is justly drawn, and ought, with a willing mind and united endeavour, to be executed.

"And what great wonder would it be to see—perhaps sooner than we expect—that the whole English nation unites in a general society for propagating Christian knowledge to the nations in the East Indies! And then, how could the Lord otherwise than greatly bless such good endeavour, united in the true spirit of charity? This great work, so much desired, would then, by the Lord's mercy and blessing, most gloriously be effected, and would also give the firmest stability to the English possessions. Yes, I verily believe there will be few individuals in England who would exclude themselves from reaching out a helping hand towards the forwarding of such a happy work.

"But I will return to another subject, wherein I heartily rejoice, which is this, that I find the Society are resolved to continue their kind care of the Calcutta Mission. It is indeed lamentable that the difficulty of finding proper labourers for sending out into this vineyard has for so long a time been distressing. I trust, however, that the Good Lord of the Vineyard will, in His own proper time, provide such, who are willing to bear the burden and heat of the day, and ready to take up the load on both shoulders: which I hope, you, my dear brother, will never grudge to do. You will sufficiently be supported, when you put your trust in the Lord; your heavy burdens will be light and easy, by bearing them with patience; you will overcome difficulty by perseverance and firmly confiding in the Lord, who will not leave you alone nor desert you; for the work to which you are called is the Lord's own work, and He is the principal labourer; you are only the instrument which the Lord maketh use of, and both the work and the instrument are the Lord's; and that being the case, how can you fail of success, in that degree, as the Lord is pleased to direct? Never let it slip out of your mind that you serve a good Master who is love itself, who amply rewards His faithful servants according to their labour, and will also here assist them, as their Almighty Helper in all need, wherein He is nearest present with them, when they least think it, and have no man to help them. The most sad period in my life was this, when after 47 years' service in the Mission, only 3 years less than half a century, I was by old age, fatigue, and other vexations, quite exhausted, and under the necessity of leaving my post; and no successor sent out for the work in the Mission, neither any hopes given of any one coming to release me, &c., &c. In that situation, you may easily imagine my anxiety of mind was great. But see, how wonderfully and graciously Divine Providence interfered to my great comfort. Three friends were in readiness, surely by Divine appointment. The poor Mission Church got kind and careful patrons, *Brown*, *Chambers* and

Grant: beheir good works never forgotten! I have seen it, and I have rejoiced: it has supported my depressed spirits. I do still now, in my 87th year of age, see it, and cannot but rejoice. I had much to say on this subject: but the facts do, better than I can, speak openly and loud.

"Since the Lord has hitherto been our helper, which you may clearly see, so you may take courage, and be confident that the Lord will continue to lend a helping hand, and will not leave you alone, nor forsake you; but will bless you, and make you His instrument for conveying His blessings to many souls.

"My dear brother, you may, in the beginning, as also in process of time, find some difficulties, for the world is yet the same, there are many who are professed enemies to the Gospel of Christ, many who are cold and indifferent about it, and some, who are wolves in sheep's clothing, and such, as I have it in experience, are the very worst. But let not this cast you down; against all such, you have sufficient comfort in the whole 37th Psalm. The Lord will be on your side. He can and will procure you true friends also. When and whereever the Lord may be pleased to open a door for you, to work and to do good do it. Wait patiently for the Lord's opening that door for doing that good which you may wish for; do not go before him, but follow His leadings, and He will wisely and safely lead you on in the right way of doing much good. He knows best the proper time for every thing. He provides the means, He will give you strength and wisdom, He alone can and will bless your work. My heart is full and overflows, but my hand is weak. I can add no more, but that I am yours very cordially,

"*Calcutta, 26th March*, 1798. J. Z. KIERNANDER."

Such are the sentiments which flowed from the soul of a mortal on the awful verge of eternity! Is this the language of Puritanism? Is it Pharisaical? Or is it the language of Truth?

The character of Mr. Kiernander has been variously and too unfavourably represented by those who judge without examination, and whose sole authority is *hearsay* from *hearsay*. We are more prone in general conversation to propagate malicious falsehood than to display honourable truth: such is the human heart! such is the nature of man! The Poet justly says—

"On eagle wings immortal scandals fly,
"While virtuous actions are but born, and die."

I acknowledge severe, but unjust, reflections have fallen upon me for the chapter which I have just presented to the reader; yet, after the most mature deliberation and minute examination, I am not conscious of having made any misrepresentation before the great Tribunal at which I now stand—the Tribunal of the public! I possess no inclination to mislead my successors. In this compilation I have wooed Truth with the address of a lover; to acquire her favour I have communed with rich and poor—superiors and inferiors—men of various complexions and nations; for her I have traversed the streets

of Calcutta; for her, when oppressed by an unrelenting distemper, I have endeavoured to betray smiles; for her, by the midnight lamp, I have toiled over volumes. To so very sincere a courtier, what mistress could be ungrateful?

I will answer any man who reasons soundly on good authority, and bow to him whenever he states facts; but I will not assist in shading the sun from the tomb of the dead; nor will I forego my own judgment and feelings, and dip this pen in the inkstand of calumny, to accord with the passions of any individual.

Mr. Kiernander, in the days of his prosperity, by driving in a carriage-and-four, displayed a Swedish vanity which created him many enemies, and drew on him merited censure. Vanity should never appear lurking under robes of sacred silk: humility is the prettiest jewel that can beam in a mitre. Our vain Missionary in his sixtieth year was ambitious of emulating those dignitaries who

"Sink in soft slumber on their sleeves of lawn."

I hope this is the worst that can be said of Mr. Kiernander.*

I now conclude with repeating the answer made to my scrutiny by the gentlemen at Chinsurah who were intimate with Mr. Kiernander for the last ten years of his life. "Had he been capable of guile, he "could not have displayed that serenity which always beamed from his "countenance: his composed visage bespoke the tranquillity of a soul "conscious of its own purity. His deportment was such as mimickry "dare not imitate, and deception would tremble to assume."—Hear the language of Dutchmen, ye detractors, and—avaunt!

CHAPTER VII.

Some Notices respecting the origin of the Bengal Military Orphan Institution, and of the Native Hospital.

An observation has been made by the historian of Nadir Shah which I will present to the reader in the language of Sir William Jones:

"It is evident to the discerning and intelligent part of mankind, that whenever the affairs of the world are thrown into confusion, and fortune favours the desires of the unjust, the Great Disposer of events, in the effusion of His endless mercy, selects some fortunate hero, whom He supports with His eternal favour; and whom He commands to heal with the balm of benevolence the wounds of the afflicted, and to sweeten the bitter draught of their misfortunes with the honey of justice."

This, with a little variation, will form a prologomena applicable to my present subject.

It is obvious that, when any part of the community is friendless and unprotected, and liable to moral and temporal ruin, as well as the distress incident to humanity, Heaven, in pity, selects a favourite sage,

* These remarks on Kiernander have been replied to in an article in the *Calcutta Review*—"Our First Protestant Mission in Calcutta," which vindicates Kiernander from this charge.—*Ed.*

and inspires him with talents to plan, and perseverance to execute, some charitable project by which distress may be alleviated, misfortune softened, and the young and unguarded led from the alcove of vice, and the pallet of sorrow, to the paths of virtue, and the bowers of repose.

There are two charitable institutions in Calcutta, which owe their origin chiefly to the talents, perseverance, and industry of two individuals.—For the Military Orphan Institution, we are indebted to the active zeal of Colonel Kirkpatrick, whose genius first planned, and whose talents afterward were eminently displayed in effecting its formation and establishment both in India and England.—For the Native Hospital, we are indebted to the humane suggestions and pious industry of the Reverend John Owen, junior Chaplain of Fort William, an active pastor, who, when in Bengal, boldly wielded his pen and commented on those who presumed to infringe on the rights of the clergy.

Whenever I pronounce the word 'Orphan,' my soul softens :—— I sit pensive, and feel with Sadi tremblingly alive. What an impression must the language of this great moralist have made on the reflecting mind of Colonel Kirkpatrick ! The first ideas of the Orphan Institution were (perhaps suggested and afterward) imprinted more forcibly on the heart of that accomplished Orientalist by the sublime effusions of Sadi, a philosopher, who makes even truth more delightful in such flowery and bewitching axioms as cannot originate in the cold phlegmatic soul of a European.

" Protect and cherish the fatherless child.
" No wonder that the fortune of the Orphan should wither and become obscure,
" Since the tree cannot flourish, when deprived of its root.
" When you see an unfortunate Orphan
" Kiss not your own children in his presence.
" If an Orphan cries, who will soothe him ?
" And if he is angry, who will bear with him ?
" O ye Sages ! the Throne of God never trembles,
" But at the lamentations of the Orphan.
" Dry up his precious tears with tenderness.
" Wipe from off his cheek the dust of affliction with the hand of compassion.
" Seeing that he has lost his natural protector,
" Take him under the shadow of thy wing, and be unto him a father.
" I am ever attentive to the sufferings of children,
" Because I was bereft of my father in my childhood.
" In my infancy, I was attended with princely care,
" Being then in the arms of my father,
" At which time if only a fly settled upon any part of my body,
" The whole family was alarmed.
" But now, if my enemy were to throw me into bondage,
" I have not one friend, who would stand forth to be my deliverer."

Such are the sentiments which flowed from the exalted soul of Sadi, a man who, inspired by the divinity, always speaks the language of angels !

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I have written poetry, but, alas, how inferior to this!—This is true poetry, such as is chaunted by the choirs of heaven at the foot of the Throne of the Christian Jehovah!

Venerable Sadi! had you been born in a nation where you could have been guided by the everlasting light of the Star of Bethlehem instead of the rays of the dull (and now expiring) lamp of Mecca, you would have shewn a model of moral perfection to all posterity!

I have already mentioned the Military Orphan Institution in two different places: it only remains for me to annex a few dates, and a few general remarks to these records of charity.

The Orphan Institution may date its existence from August 1782, at which æra proposals were circulated throughout the Bengal Army, which met with general approbation. *There were three or four dissenters against the cause of humanity; but what they have said has not reached posterity, for each discordant voice was drowned instantly by the winds of offended heaven——They were men, who, while Nature slumbered, were cast in brutal moulds!—Heaven did not permit them to be fathers!—They did not bear the stamp of the Divinity!—God shortened their days!—They are dead!———In truth, they were dead (at least to all the finer feelings) while they were alive!—Their very names are long since forgotten!—Their monuments were all blasted by thunder-storms, and the records of mortality did not open to receive their names.*

The Military Managers, through their natural Patron, General Sir Eyre Coote, on the 18th day of November, 1782, addressed the Government of Bengal in support of their plan. That Government acquiesced with all their wishes. The Managers, receiving the sanction of the Supreme Government, addressed the Court of Directors in March, 1783, and solicited their countenance in a cause, to which none, but barbarians, could refuse assent.

Colonel Kirkpatrick in December, 1783, returned to Europe, on the *Rodney* East Indiaman, and, at the request of the army, assumed the management of the affairs of the Society in England, where he exerted himself with the same persevering industry and active zeal as he lately had exhibited in Bengal. The Society for Promoting Christian Knowledge took a warm part in the concerns of the institution: Mr. Dundas, then a leading Member of the Board of Control, declared that the charity had a claim, on public grounds, to the support of the Company. General Smith, Colonel Champion, Mr. Bensley, and Mr. Inglis, strongly interested themselves in the support of Colonel Kirkpatrick, and the consequent prosperity of the Orphan Society.

The Upper House of the Institution is supported by monthly contributions from the Army, *viz.*, three rupees from each Subaltern and Assistant Surgeon; six rupees from each Captain and Surgeon, and nine rupees from each Major. Officers of a more exalted rank have given large voluntary contributions.

The Officers' Fund, on the 1st of Jan., 1802, independent of the private property of Orphans, amounted to 3,74,167 Sicca Rupees. The Soldiers' Fund, at the same period, amounted to 1,07,450 Sicca Rupees.

The Lower House of the Institution is supported by the Hon. Company; the plan for this part of the charity was engrafted on the original Institution in July, 1783. The Hon. Company, at and since that period, have adopted as their own children those who have lost their natural parents. They have become the father of the Orphans of their Soldiers!—May the treasury of bounty in all nations be ever open to the fatherless infant!

Such was the origin of an Institution, the Managers of which assembled, sit as High Priests of Virtue, and the Guardians of six hundred Virgins.

Native Hospital.

The actual Institution of the Native Hospital may be dated on the 13th of September, 1792, on which day the Committee of Institutors and Subscribers published the following notice in the different periodical papers of that time:

"The want of an Hospital or Institution for the relief of persons suffering from accidents, being severely felt by the native inhabitants of Calcutta in general, and more particularly by the labouring part of them, a plan for establishing such an Institution as may be best calculated to afford relief under the circumstances above alluded to, will, it is hoped, meet with the general encouragement of the settlement.—The most common observation, or the slightest reflection, will serve to shew that in a populous city like this, accidents, such as fractures and contusions, must frequently happen among the labouring part of the inhabitants; it is no less evident that the ignorance of the natives in surgery and anatomy totally incapacitates even those who make medicine their study, from affording the slightest aid or relief in cases of the above description. The consequence of which is, that numbers of persons who have been so unfortunate as to meet with accidents, and who, with a little professional care and attention, might have recovered in a few weeks, now die for want of assistance, or drag on a miserable existence, maimed and crippled, for life. The numerous establishments in the city of London, and the other principal manufacturing towns in Great Britain, which have been founded for the purpose of administering relief in cases of the nature above described solely by the contributions of individuals, equally tend to shew the facility with which such an institution may be established in Calcutta, and the benefits which will thereby be diffused.

"It is therefore proposed to establish an hospital for the cure of persons labouring under accidents, which require the professional care and assistance of a surgeon. Such an institution can only be established and supported by the voluntary contributions of individuals. The liberality of the European part of the settlement has seldom been solicited in vain, even in cases of much less emer-

gency than the present, and it may reasonably be presumed that, in this instance, the Natives will be no less ready than the British inhabitants to contribute their subscriptions to support an establishment, from which they themselves will derive the sole benefit. With respect to the professional assistance requisite to give effect to the plan proposed, little or no difficulty can rise on that point, as the gentlemen, by whom it was originally suggested, have authority to say, that every support and encouragement will be given by Government in favour of a plan, which has for its object the relief of so large a body of people, as the native inhabitants of Calcutta.

"Although in the outlines of the plan submitted to the public, it is stated that the object of the proposed institution is to provide relief for persons suffering from accidents, those being the cases which, under the existing circumstances, appear to be most urgent, it is by no means intended to confine the operation of the institution to accidents solely, provided the support and encouragement which the plan may receive from the public, will admit of its benefits being more widely diffused; it is proposed to extend the benefits of the institution to the sick, by furnishing them with medicine and advice (under such limitations as the state of the funds may require), as well as to persons in the situation before described."

Marquis Cornwallis, then Governor-General, and his Council approved the plan, and on the 6th July, 1793, granted to the Committee of the Hospital six hundred Sicca Rupees per month.

On the 31st July, 1794, a general meeting of the subscribers was held, and a plan for the management of the Hospital adopted, consisting of eighteen distinct paragraphs, the first of which contained a request to the Governor-General and Supreme Council to be Patrons of the Institution, which was acquiesced with; the second paragraph appointed twelve Governors for the Hospital, three-fourths of whom were to be British born-subjects, Armenians, or Portuguese. The eleventh paragraph constituted the Bank of Hindoostan Treasurer: the remaining sixteen paragraphs determined the general and internal duties and concerns of the Hospital. At this meeting twelve Governors were first nominated: the name of the Rev. Mr. Owen, as may be expected, appears the first of the twelve.

On the 4th of August, Government signified to the Committee their approbation of all the proceedings of the late meeting, and on the 1st of September an House was opened in Chitpore Road for the reception of patients.

The Court of Directors, on the 3rd of July, 1798, in their general letter to the Government of Bengal, expressed their approbation of the institution.

The Governors, soon after the establishment of the institution, came to the resolution of building an house peculiarly adapted to their purposes, in consequence of which ground was purchased

in the open and airy road of Dhurrumtullah : the purchase of the ground and house, with the erection of the necessary additions, stood the Governors in the sum of Sicca Rupees 41,573-5-6, which, at Rs. 46,001-6-2 in Company's paper and cash, formed the capital stock of the institution on the 1st of September, 1802.

From the 1st of September, 1794, when the Hospital, first opened for the relief of indigent natives, to the 1st of September 1802,—1,587 house-patients have been admitted to the benefits of the institution, and 6,127 out-patients have been attended on : of this vast number, 7,500 have been again restored in a healthy state to society !

The good Edward Ives, the physician and friend of Admiral Watson, observed, after the re-capture and re-establishment of Calcutta, "It is not possible to point out a part of the world where the spirit "of charity is more nobly exerted than in our East India Company's "Settlements : numerous instances may be mentioned where "princely subscriptions have in a few hours been raised, and "applied to the effectual relief of many unfortunate families."

Mrs. Kindersley, who resided in, and travelled through, Bengal in the years 1760-7-8, ten years after the departure of Mr. Ives, observes in her letters, "There is no part of the world where people (will) part with their money to assist each other so freely as the English in India."—Fair Traveller ! when this observation was written, your pen was dipped in the inkstand of truth—Fair Prophetess ! these Sketches testify the truth of your predictions.

CHAPTER VIII.

Major-General Claud Martin.

THE late Major-General Claud Martin has immortalized his name in India by the institution of public charities, the origin of which the reader will learn in the following extracts from the Will of that brave, ambitious, fortunate, and munificent Frenchman.

Article the 23rd.—I give and bequeath the sum of one hundred and fifty thousand rupees to be placed at interest in the most secure manner possible, in East India Company, or Government papers : the interest to be given to the poor. *First.*—The interest to be divided into three portions, or parts ; one portion for the relief of the poor of Lucknow of any religion, prefering the Christian, Mussulman and Hindoo. The distribution to be made by a Christian Padree, or Priest, if possible, either a Roman Catholic or Protestant ; or by a Mussulman Mullah ; the charity to be in kind, either grain or flower baked or unbaked, and to be delivered to the poor at a fixed hour in the forenoon, contiguous to my Tomb, at which place there shall be an inscription on stone, or marble, mentioning the charity and my name. The inscription to be to the following effect. *The interest of the sum of fifty thousand Sicca*

Rupees, the gift of Major-General Martin, to be distributed here daily to the poor of Lucknow in perpetuity. I request the magistrate or Prince or Nabob governing the country to protect the charity that it may not be abused or unpaid.—*The second portion* of the interest to be applied to the relief of the poor at Calcutta, the distribution to be made by the Curate of the English Church, and an inscription *(similar to the above,* to be fixed at the church, or any other public place where the charity is distributed, that it may never be forgotten, and that if the charity is withheld, any charitable man, on seeing the inscription, may represent the neglect to the ruling power.—*The third portion* to be applied to the relief of the poor at Chandernagore under the management of the Head of the French Church at that Settlement, with an inscription, &c. (as above). The inscription at Chandernagore to be in the French language, at Calcutta in the English language, and at Lucknow in Persian and Hindoo. I request my Executors, Administrators, and Assigns to put these charities under the protection of the ruling power at each place, the Supreme Court to be Controller, &c. I give and bequeath one rupee per day to the distributor of each charity, also fifty rupees annually to each charity for paper, and sixty five rupees annually for three servants, for the three charities, the whole making a total of twelve hundred rupees annually.

Article the 24th.—I give and bequeath the sum of two hundred thousand Sicca Rupees to the Town of Calcutta to be put at interest in Government paper, or the most secure mode possible. The principal and interest to be put under the protection of the Government, or the Supreme Court, that they may devise any Institution most necessary for the good of Calcutta, or establish a school for the education of a certain number of children of any sex, to a certain age, and then to have them apprenticed to some profession, and married, when at age. I wish also that every year a prize of a few rupees, or any other thing, and a medal, be presented to the most virtuous boy, or girl, or to both;—to such as have come out of the school, as well as those who are still in it. This to be done on each anniversary of my death, when the School marriages are to take place and a Sermon is to be preached at the Church to the boys and girls; afterward there is to be a public dinner for the whole of the Institution, and a Toast drank to the Memory of the Founder. The Institution to bear the title of La Martiniere and to have an inscription erected in it particularizing, in large characters, either on stone or marble, the name, birth and demise of the Founder. As I am unable to make any arrangement for such an institution, I hope Government or the Supreme Court will effect one for the public good. When all purposes of the several Articles of my will are accomplished, then any sum remaining may be appropriated to buy or build an house for the institution, so that it may be made permanent and perpetual by securing the interest by Government paper, either in India or Europe; that the interest annually may support the

Institution ; for this reason I give and bequeath one hundred and sixty thousand Sicca Rupees more according to the proportion that may remain after every article of this Testament is fulfilled, then this sum to be added to the permanency of that Institution making the sum of three hundred and fifty thousand Sicca Rupees.

Article the 25th.—Contains a gift of two hundred and fifty thousand Sicca Rupees to the General's native Town of Lyons in France, for purposes similar to the above—Also four thousand rupees annually to liberate Debtors in that Town on the Anniversary of his demise.

Article the 27th.—Extract.—My House at Luckparra, or Constantia House is never to be sold, but is to serve as a monument or tomb to deposit my body in. The House is to serve as a college for educating children in the English religion and language. Here the Inscription is to be placed, and the charity distributed, mentioned in Article the twenty-third.

Article the 28th.—I give and bequeath the sum of five thousand Sicca Rupees to be paid annually for the liberation of poor Debtors in Calcutta, on the Anniversary of my demise. As I have been myself a soldier, I prefer aiding poor officers, or other military men detained for small sums. For the relief of those who remain confined I give one thousand rupees, both sums making six thousand rupees annually.

Article the 30th.—The following extract, though foreign to the design of this publication, I annex merely to gratify the curious reader. When I am dead (and I suppose my death will happen at Lucknow, unless against an enemy in the field of honour) I request that my body may be salted, put into spirits, or embalmed, and afterward deposited in a leaden coffin made of some sheet lead in my godown, which is to be put into another of sissoo wood, of two inches thick : my remains are to be deposited in the House at Luckparra, called Constantia, in the cave in the small round room North-East. Two foot of masonry to be raised over me, and covered with marble, which is to bear the following inscription :—Major-General Claud Martin, born at Lyons, —January 1738, arrived in India as a Common Soldier, and died at (*Lucknow on the 13th of September* 1800) and he is buried in this tomb—Pray for his Soul !

Article the 32nd.—Luckparra, or Constantia House, was built for my tomb, and as a college for the instruction of young men in the English language and the Christian Religion, should they be so disposed. Such was my original design. But as the House since has been founded on a more extensive plan, it may serve, after my death, for the immediate accommodation of strangers coming to Lucknow, who are not to remain in it above two months, but to evacuate it, for the reception and lodgment of succeeding comers. *The General in this Article fixes the establishment for Constantia and commits it to the protection of the ruling Power of the country. The Will is dated January the first,* 1800 *; it consists of thirty-four articles and states his property to be Sicca Rupees* 38,10,813, 2 *annas*, 4 *ps. or* £477,101, 12*s*, 10*d*.

Such are the efforts vain man makes for worldly immortality! but as a petitioner never left Claud Martin dissatisfied, that name deserves to be immortal! A splendid company lately assembled at Luckparra, enjoying "the feast of reason and the flow of soul," drank, 'May the Mausoleum of Constantia be as lasting as the Pyramids of Egypt!' As I have been indebted to the munificence of the late General for personal favours, gratitude bids me, while this page lasts, to join the unison.

CHAPTER IX.

A TRIP TO BANDEL.

January 2nd, 3rd, 4th, 5th, 6th, and 7th, 1803.

A CITIZEN of Calcutta, occasionally and agreeably, may relax his mind in a week's excursion, by water, to Bandel, the Montpellier of this part of India;* and should he be an inquisitive traveller, he may engage his mind in pensive retrospection on the objects which will present themselves to his inquiry.

Chandernagore, a flourishing colony in the days of Watson, Pocock, and Clive, has lost much of that beauty with which it had been decorated by French ingenuity. The walks, once so level, are now rugged, and the menacing fort dismantled. The fort was a regular square about three-quarters of a mile in circumference, with four bastions, each mounting, as stated by Mr. Ives, sixteen guns, besides some on the curtain. Of these, two bastions remain, on one of which stands the staff, from whence the flag of France fluttered. The mouldering walls of Government House, which proudly arose in the centre of Fort Orleans, point out the spot where the vain and wily Dupleix once dictated to admiring Frenchmen; and where in distant idea he first meditated the extirpation of the English and the aggrandizement of his nation. The fine Church of St. Louis stood at a small distance from the fort; the foundation remains, which proves it to have been a massy building, and calculated for military as well as divine service. Mr. Ives informs us there was a battery of four pieces of cannon on the top of this church. The whole aisle is vaulted underneath, and a central entrance appears, which was covered with a slab of marble that occasionally lifted up, and doubtless was designed by the architect as a repository for the dead. On the destruction of this church† the French Government converted a Magazine in the rear of it into a place of divine worship, and adding, a plain frontispiece, have dignified it with the name of *L'Eglise St. Louis*,

* Also the Paphos. See Captain Hamilton's Travels.—ED.

† Extract from the Articles of Capitulation between Admiral Watson and the French at Chandernagore, March 23, 1757:

ART. VI. The French Jesuit Fathers shall have liberty to exercise the functions of their religion in the House which has been assigned them since the demolishing of their Church; the silver ornaments and every thing that belongs to the Church shall be given them, and also their effects.

ANS. *The Admiral cannot agree to any Europeans residing here; but the French Jesuits may go to Pondicherry with all the ornaments of the Church, or wherever they please.*

paroisse de Chandernagor. When the old Church of St. Louis was founded, I have not been able to ascertain.

The Italians built a small Chapel at Chandernagore, in the year 1726, as appears by the date engraved on the inner door; on the outer door is the following inscription, which shews it to have been dedicated to God, and the Lady of Loretto,—

D: ET B. M. V. LAVRETANAE.

The Burial Ground at Chandernagore is kept in bad order, and the monuments are in a ruinous state: there is no remarkable inscription to be seen there, nor one earlier than the year 1729: immediately on entering the gate, the eye is attracted by a building similar to a Mahomedan Mosque, in which is an altar of rude workmanship decorated agreeable to papal custom. This is said to have been erected as an instant receptacle for those who died of contagious disorders, where the bodies remained until they could be conveniently interred.

Chandernagore, though stripped of its Gallic plumage, is still very populous, and contains in the town and its dependencies about 50,000 inhabitants.

Chinsurah.

A pleasing sail of two hours conducts you to Chinsurah.

I entered Fort Gustavus at the north gate, over which is, 16 oVc 87, over the southern, or garden gate is, 16 oVc 92. The garden was once very beautiful and embellished with the work of the statuary, but the colony having experienced the miseries of war, has fallen to ruin; there are not thirty native Dutchmen now in Chinsurah.

The steeple of the Church of Chinsurah was not designed as such originally, but merely erected for the elevation of a chime clock, the gift of Mr. Sichterman: on the steeple is a stone bearing an inscription in the Dutch language, which has been thus translated to me,—

"Built by A. Sichterman, Member Extraordinary of the High "Council of the Dutch East India Company, and Governor of the "Bengal Direction, &c.—1742."*

Mr. Vernet added the body of the Church to this old steeple: the expense of building it could not have exceeded 12,000 Rupees.

On the 23d of April, 1766, Mr. Vernet, attended by the servants of the Dutch Company and the principal inhabitants of Chinsurah, assembled on the site of the present church, when he addressed the meeting to the following effect in the Dutch language: the translation I owe to the politeness of Mr. Anthony Brand, the Secretary to the English Commissary of Chinsurah;

"MY BRETHREN,

"The concerns of the Company in this part of India have been attended with prosperity during my Government: adverting to the critical situation they were in, we could not have expected so speedy and so favourable an alteration, for which we are indebted to the blessing of

* This separate belfry is common in old Churches, and is to be found in the present day in Russia.—ED.

the Most High God. We would be worse than heathens did we not express our public gratitude in return.—I therefore have called you here to erect a temple to the Almighty.

"In doing this only, I will not have done my duty—No !—We know that true obedience is more agreeable to God than sacrifices, and we know also what the Lord has said—that when two or three meet together in His name, He will be in the midst of them.

"It is then for a meeting-place that I now found this Church, exhorting you to join me in daily prayers to God that He may bless us with His holy spirit—that with hearts full of gratitude for the favours received from His mercy, we may meet continually here in His name, and that He may be always in the midst of us."

Mr. Vernet then laid the first stone of the Church, in which divine service was performed on the 1st of November, 1767.

In the Church are fifteen escutcheons, one of which is dated 1665: this has been placed there, at the usual expense of one hundred Rupees by the posterity of the deceased, whom I cannot name, as the escutcheon bears initials only. The inscription on Mr. Vernet's escutcheon I transcribe and give in full, with such an interpretation of it as I have received myself :

"Den Weledelen Achtbaaren Heer, George Louis Vernet in Leeven
"Directeur van Bengalen gebooren tot S'graaven Haage den 11 Jan.
"An 1711, obiit tot Batavia den 13 December, An 1775. Oud 64 Jaar."

"The Honourable Mr. G. L. Vernet, who when living was Governor,
"of Bengal, born at the Hague 11 Jan. 1711, died at Batavia 13 Dec,
"1775, aged sixty-four."*

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* Mr. George Louis Vernet was of a considerable family, and related to the famous painter of that name. He was in his youth one of the pages to Louis XV. but the judgment of his friends made them seek for a situation which promised more solid advantages, and better prospects of success ; and their influence obtained his appointment in the Dutch East India Company's Service.—It is believed he came to India some years before 1750, and that he was in that year, if not earlier, in Bengal.—In the year 1756, when the revolution took place by the violence, injustice, and cruelty of the Nabob Surajah Dowlah, Mr. Vernet, who was then Second of the Dutch Factory at Calcapore, and the other Gentlemen of that Factory, shewed much kindness, and rendered considerable services to the gentlemen at Cossimbazar. In the year 1758, Mr. V. was Chief at Calcapore.

The great and predominating influence and power attained by the English gave so much displeasure to the Dutch Company's servants in Bengal, that they proposed to the Supreme Government at Batavia, to make an attack on the English possessions in this country, which was approved of, and undertaken in 1759. The records of the time give a full and particular account of the event. However, it may be proper to note here the wonderful interposition of Providence on that occasion.

Seven Dutch ships, one of 36 guns, three of 26 guns, and three of 22, 20, and 18 guns, arrived in the river with troops from Batavia, amongst whom were 400 Malays. They came up to the lower end of Tannah Reach, where the Troops were landed, and were to march up to Chinsurah. There were only three Company's ships at Calcutta

The Dutch in every colony have "Armen Fonds" or a Poor Fund. On the capture of Chinsurah in 1795, the fund of that colony amounted to 31,000 florins, 20,000 of which arose in 1789 from the third part of a confiscated vessel, the Antoinetta. The original part of the fund gradually accumulated from fines, church collections, and the purchase of monumental ground. The Dutch, to restrict the vanity of the poor, make the family in humblest circumstances pay the largest sum for monumental honours. A hearse and pall are kept at the expense of the fund: the hearse is hired at twenty-five rupees and the pall at sixteen.

Mrs. Vernet lies interred in the burial ground of Chinsurah under a tomb with no inscription. The ground is in bad order, and contains no monument dated earlier than 1743. The tomb of the Weston family is the most remarkable one to be seen there.

Not far distant from the burial ground of Chinsurah is an ice field, where ice is made in the cold season. The inhabitants of Chandernagore have often attempted to emulate Chinsurah in making ice, but hitherto in vain, such is the difference of climate between the two settlements, though not more than five miles apart: the country about Chinsurah is more open and level.

The Armenian Church.

In the year 1695 the present Armenian Church at Chinsurah was founded by Markar Johannes, and completed in 1697, by his brother Joseph. It is the oldest Church the Armenians have in Bengal.

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of 26 guns each, which were fitted for the occasion. They attacked the Dutch ships, and after a hard fought battle, in which the Dutch lost many men, four of them were taken; the other three retreated down the river, but were afterwards stopped, and taken possession of. In the engagement we had only two men wounded. One of them, Captain Forrester, being advanced in years, and in a bad state of health, died of his wound. He was the only person who lost his life on that occasion.

A detachment was sent under Colonel Ford to intercept the troops marching to Chinsurah. A part of the Garrison of Fort Gustavus went out to meet them. Colonel Ford attacked this detachment in the town of Chandernagore, and drove them back into their fort. The next day, or a day or two after, he attacked the reinforcement from Batavia near a tank on the road between Gherretty House and Chandernagore, and totally defeated them, though double his numbers. The Dutch surrendered themselves prisoners. In these two engagements by land, Mr. Rider, a Civil Servant of the Company, who served as an officer of Militia, and four or five Sepoys and Lascars, were killed, and a proportionally small number were wounded.

"Not unto us, O Lord, but unto Thy Almighty Power be ascribed all praise."

Mr. Vernet succeeded Mr. Tailleser as Governor of Chinsurah, in January or February, 1764. Mr. V. lived with great hospitality, and in a very elegant style, until February, 1770. When he gave up his charge to Mr. Faure, a gentleman who was sent from Batavia, Mr. F. was seized with the small-pox in April or May that year, which proved fatal. He was succeeded by Mr. Bacheracht, a very worthy and respectable man, who continued Governor of Chinsurah until February, 1777, when he went to Batavia, where, it is supposed, he lost his life by the unhealthiness of that place.

The following inscriptions in the Armenian language appear nea the altar, and are thus translated :—

"Here lies interred Markar, the son of Cojee Johannes, an Armenian from Julpha, of the country of Shosh : he was honoured with the favour of Kings. Dying in this foreign land, to perpetuate his memory, he founded this Holy Church and dedicated it to St. John the Baptist— 1697."

On another stone is the following epitaph on the tomb of Johannes Markar, the son of Markar Johannes, the founder of the Church :—

"Here lies interred the famous kharib *(i. e., foreigner)* Cojee Johannes, the son of Markar, an Armenian from Julpha, of the country of Shosh. He was a considerable merchant, honoured with the favours of Kings and Viceroys. He travelled north, south, east, and west, and died at Hougly in Hindoostan, November the 7th, 1697."

In Chinsurah there is a neat Chapel dedicated to Jesus Maria Jozi, which was completed in 1740. The famous and pious Mrs. Sebastiana Shaw, who was born in Chinsurah, left, on her demise in 1725, some funds towards the erection of this Chapel. The original one was built with mats and straw.

Bandel.

Chinsurah, Hougly, and Bandel are distinct names of what may be called one city. The ancient and famous Port of Hougly contains now but a few small houses and several poor huts. The lascivious damsels of this once gay city slumber under its ruins : when pomp withdrew from thence, debauchery vanished. Poverty now stalks over the ground, where beguiling priests led the unwary stranger in the morning to the altar of God, and in the evening to the chamber of riot : regardless of their sacerdotal robes here priests for gold were the factors of pleasure. In Hougly and its environs there are many who still call themselves Portuguese, and bear the names of those immortal heroes who first stemmed, the Indian Seas under the Lusitanian flag. I breathe a sigh of concern over these puny and degenerate descendants of the Conquerors of India.

On the road through Houghly to Bandel is a Mosque, on the outer gate of which is the following inscription :

Which may be thus translated :

As fair fame is productive of eternity and stability,
I therefore publish his renowned name,
That the virtuous man may, after saying his prayers,
Ask forgiveness for the founder of this sacred work.
By the order of Syd Moohummud Ulee, whose title is Khan,
The foundation of this holy place was laid,
By the blessing of *(this)* prosperous resolution, and the grace of God
When it was finished. I asked for the date of it.
My understanding observed the 7th of Zeequd,

In the year one thousand one hundred and eighty one.
This date was accommodated to the time of prayers.
As you will find it, after the call to devotion, in *qamutuffulat.**

As I was transcribing, a damsel robed in drapery, purpled with gold, approached the door of the Mosque; my eye glanced towards her, as if attracted by some extraneous luminary, and for a moment I forgot myself, Mahommed, and the transcription. She could not have seen fourteen suns—I looked at—I touched her velvet hands, and found she was betrothed.—Some fortunate Mogul had presented her Hinna to tinge them with the crimson of consent. If any mistake occurs in the transcription, it must be where I made this observation—Charitable reader, judge fairly. Is sensibility and purity of heart incompatible? No!—Ask the whole bench of Bishops, and their response will be—No!

Immediately adjoining Hougly is the village of Bandel, and the convent De Nossa Senhora De Rozario, De Bandel, De Houglym.

This famous convent stands delightfully situated on the banks of the Hougly: on approaching, the frontispiece of it appeared to me to diffuse a cathedral gloom, and struck me with religious awe. The convent is a quadrangle, one side of which forms the chapel.

The Convent of Bandel was founded in 1599. In the same year the monks of the order of St. Augustine founded a Cathedral Church at Hougly, as also the Church of Miseracordia, to which was attached an Orphan House* for the protection and education of young ladies. Merchants, and such as commerce called to distant parts, committed their families, in their own absence, to sacerdotal protection in the Recolhimento of the Church of Miseracordia. These sacred buildings, suffered in 1633, when Cossim Khan, Soubadar of Bengal, by the order of the Emperor Shah Jehan, attacked Michael Rodrigues, Governor of Hougly, and took the Portuguese fortress. The scythe of time has long since levelled these fabrics of Lusitanian grandeur at Hougly. The Convent of Bandel only remains to point out the spot where Portugal, in days of yore, raised a flourishing colony. The convent was pulled down in 1640, and rebuilt by that pious gentleman, John Gomes de Soto.

In the chapel of the convent is a stone with the following inscription, rudely cut; two letters are formed in conjunction in many places, such as ST, AN, and VA: this makes it difficult to be understood at the first view, particularly as there is no distinction of syllables: I here make the distinction, and terminate each line where it ends on the stone, but our types do not enable me to give a fac-simile.

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* This is a word which the Moosulmans pronounce before they kneel at prayers, denoting that their devotions have fairly commenced, and by the numerical rules of the *Ubjud* it ought exactly to represent the date in question.—GILCHRIST.

* In the Portuguese language *Recolhimento*, which literally signifies *A Retirement, and House of Protection for Ladies.*

ESTE CARNERO MAND.
OV FASER IOM GOM
ES DE SOTO E SVA MO
ILER PERA ELES ES
EVS DESSENDENTE
S ONDE ESTAM SVAS
FILHAS SOGRA E CV
NHADO OSQVAIS MA
NDARAM FAZER EST
A IGREIA, ANO 1661:

Which informs us

"This vault was built by order of Mr. John Gomes de Soto and his wife, for themselves and their posterity: their daughters, mother-in-law, and brothers-in-law are interred here. He directed this Church to be built. Anno 1661."

In the chapel an inscription, glazed and framed, attracted my eye. I present it to the reader with an explanation of it:

Este Altar
Da Virgem Nossa Senhora
do Rozario
do Convento d'Ugolym
He
Privilegiado ao Sabado
Pello Sumo Pontifeice
Benedicto XIII.
Anno de MDCCXXVI.

This shews that "the chapel was privileged for Saturdays by the "Supreme Pontiff Benedict XIII. in 1726."

When I had gratified my curiosity in examining the convent, imagination painted to me sequestered nymphs in the cloysters: I fought what fancy represented, but alas? I fought in vain:——No speaking eye—no panting bosom—no graceful form appeared to rivet my soul to Bandel! Pure, Holy, but Solitary Bandel!——I wished to have imbibed religious admonitions from the rosy lips of Beauty!——How strongly impressed must they have been when delivered in a cloyster?——I reflected:——Reflection instantly chilled my blood, when I turned with a smile to a bottle of Madeira, and drank a glass of consecrated wine, within the hallowed precincts of the convent:——the polite prior, in compliment to me, merely pressed another glass to his spotless lips:——I bowed——and bade him——FAREWELL!

CHAPTER X.

The Portuguese of Calcutta.

The Portuguese under Vasco de Gama discovered the passage to India by the Cape of Good Hope in 1497. Goa was captured, and Fort Emanuel founded by Albuquerque in 1510; from thenceforward to the

present day, this Island has been considered as the capital of the Portuguese conquests, and the seat of the Primate and Metropolitan of all Asia,

Goa, the first city in which any European power effected a settlement, our contemporaries have seen compelled to solicit even the means of existence from the schismatic defendants of Europe ; during the famine in 1793, a Carmelite monk of the Monastery of Nossa Senhora de Carmo was soliciting alms in the streets of Calcutta for the support of his Convent ; he came with a memorial signed by the Heads of his Order. In Goa, as in all other places where a Papal Government exists, poverty is to be seen linked with wretchedness. Yet the Portuguese invariably have made choice of the finest situations wherever they have fixed their abode.....as a proof, Goa presents one of the most romantic scenes from the sea, of any on the Malabar Coast. The Fort of Alguaida forms one side of the entrance to the harbour, and the Monastery of Nossa Senhora de Carmo, situated on an high point of land, and whose beautiful appearance invites to other sentiments than those of horrid solitude, and still more horrid celibacy.

The Portuguese first entered Bengal as military adventurers in the service of the King of Gour about the year 1538, the last year of the Government of Nuno de Cunha, the tenth Viceroy of India. These facts I give on the authority of Manuel de Fariay Souza, the Historian of Portuguese, Asia, who commences his history with the year 1412, and closes it with year 1640.

The same writer states that Meliapore was erected into a Bishoprick in 1607.

In the year 1599, the Portuguese built a Fort at Hougly, in the place now called *Goleghat*. In the same year, the Missionaries of the Order of St. Augustine founded the Convent of Bandel, the Cathedral Church of St. Paul, and the Church of Miseracordia, to which was attached a Recolhimento for the protection of ladies; the foundation of these sacred buildings are to be seen at this day. The Convent of Bandel was demolished in 1640, and rebuilt by John Gomes de Soto.

In 1632, the Portuguese committed excesses on the Imperial Mahal at Hougly : the Emperor demanded satisfaction, which was denied him. The incensed monarch immediately ordered a powerful army, commanded by twenty-two Omrahs, to extirpate the Portuguese. Michael Rodrigues and his garrison bravely opposed, and the Moslems would have besieged in vain, had not a Portuguese Mestic, Martin Pereira de Melho, betrayed the fortress by pointing out a track through which the enemy entered, and destroyed all before them with fire and sword. Michael Rodrigues and 15,000 Christian captives were dragged to the Imperial residence at Agra : Shah Jehan commanded them, as slaves of war, to be distributed among the Moslem families : of the five Augustine friars brought to Agra, four were immediately put to death : the fifth, the Rev. Fre John DaCruz, was reserved for peculiar and exemplary punishment. These events occurred in 1633.

When the day of punishment arrived, the Emperor ordered him to be cast in an area to a furious elephant. The elephant, at sight of the friar, lost his native ferocity and gently caressed him with his proboscis. The astonished and disappointed Emperor determined on his pardon, and ordering him to be brought to the imperial presence, granted him three days to reflect on any request he had to make, which should be complied with. The prudent Da Cruz did not require so much time to deliberate, but instantly determined, and solicited his own liberty, with permission to re-conduct the surviving Christian captives to Bengal. I present the story to the reader as I find it in the archives of Bandel.*

It is certain the Portuguese were again received into favour, as the Emperor presented them with an imperial donation of 777 biggas of land, which they possess this day under the name of *Bandel of Hougly, otherwise Balegore.*

By this imperial grant, the Portuguese were permitted to found Churches, and the friars were exempted from the authority of the Soubahdars, Fouzdars, and other officers of state. Within the limits of their 777 biggas, they were allowed to exercise magisterial power with regard to the Christians, but were denied that of life and death They were at the same time exempted from all tribute and tolls.

Before the Portuguese were established at Hougly, the Augustine Monks founded the Churches of Chittagong, Tizgong, and Balasore, but of their foundation I can give no particulars.

Job Charnock, the father of Calcutta, settled there in the year 1689; a few Portuguese followed him to the new settlement where, to increase population and civilization, the English Government allotted them ground for the exercise of divine worship, on which the friars of the Order of St. Augustine erected a temporary Chapel of mats and straw, and application was made to the Prior of Bandel for a Priest to officiate therein; the Portuguese congregation quickly increased, and before the year 1700, a brick Chapel was erected in Calcutta at the expence of Mrs. Margaret Tench; this Chapel was much enlarged in the year 1720 by Mrs. Sebastiana Shaw, during the Vicarship and under the

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* The following was copied at my request from the original records *a Dignissimo Prior Convento de Bendel*. The reader will hold in recollection the language of Mr. Pope:

How instinct varies in the groveling swine.
Compar'd, half-reasoning elephant, with thine.

Chego O dia destinado para se executar O Martirio que foi no anno de 1633. O Imperador ordenou que o M. R. P. Fr. joad da Cruz soffa lanzadoos pes de hum bravo Elefante por quo este o depedazasse na sua presenza e Da toda a sua Corte: esquecido o Elefant da foa natural braveza prostrate aos pes do dito Padre fezlhe cortezeias o defendeo coor a tromba. Sendo toda a Corte e o mesmo Imperador rotao grande prodigio solem de hum mesmo sentimento e. affentarao que o d to M. R P. Fr. Joao de Cruz era servo de Deos, e logo foi levado a presenza do Imperador, o qual lhe ordenou predisse o que quisiesse porque the seria concedido tudo; para este lhe deo tempo de tres dras, porem o dito Padre, respondeo que nao necessitaba de tanto tempo e fomente que querriasua Magestade lhe concedessa dar lhe libertade para voltar a Bengalla e comelle juntamente todos os Christsos cativos.

direction of the Rev. Fre Francisco Da Asumpcao. The tomb-stones of those two pious benefactresses were placed, in a conspicuous place, aloft in the walls of the old Chapel, and now lie, one at each side of the altar, in the present Church of The Virgin Mary of Rosary. *

The records of the old Chapel were destroyed during the troubles of 1756.

When the English were re-established in Calcutta, the Provincial of Goa assumed to himself the power of appointing Vicars to Calcutta, who had the management of the funds of the Church. The Portuguese saw reasons that their Vestry and Wardens should have the management of the funds; on a remonstrance to the Bishop of Meliapore, that dignitary was pleased to comply with their request, and since the year 1773, the Church-wardens have been the trustees of the Public.

In 1777, the Bishop of Meliapore thought proper to declare Luis D'Costa, Thomas Griffith, Pascalda Saa, and Francis Pereira, perpetual Wardens in consequence of considerable legacies left to the Church by Mrs. Garret, to whose estate Mr. Griffith, one of the Wardens, was executor. The Wardens heretofore were chosen by regular and annual elections, and the inhabitants now seeing their right of election infringed, opposed and elected other Wardens. This brought on a contest, which was decided by the Supreme Court in favour of the inhabitants in 1783. The suit cost them 40,000 Rupees.

In the year 1796, the Portuguese determined to throw down their old Church, and build a more spacious one in the modern style. Two opulent brothers from Bombay, Mr. Joseph Barretto and Mr. Luis Barretto, the heads of the Portuguese nation in Calcutta, stepped forward on the occasion, and shewed the same zeal as Gomes de Soto, Mrs. Tench, and Mrs. Shaw did of old. The first stone of the New Church was laid on the 12th day of March 1797, and on the 27th of Nov. 1799, it was consecrated and dedicated to The Virgin Mary of Rosary. The architect was Thomas Syars Driver, who died before the completion of the building.

The family of Barretto came very early to Asia. Capt. Manuel Tellez Barretto came in 1505 in the fleet with Admiral Lopez Soarez. Francis Barretto left the Tagus with three sail in 1547, and died Governor of Goa in 1558. He was the nineteenth Governor of Portuguese India——a brave and generous man, whose remains were received at Lisbon with extraordinary honours by King Sebastian. Anthony Monez Barretto, who died in 1576, was the twenty-sixth Governor of India. History records a dignitary of the name, John Nunnez Barretto, who was appointed Patriarch of Aethiopia, and the second in succession, but he died in Goa about the middle of the sixteenth century preparatory to his departure for Aethiopia——Such were the Asian heads of this high, favoured, and munificent family that we now see founding and endowing Churches in Bengal.

* See Part the Second, page 16.

The Church of The Virgin Mary of Rosary cost 90,000 rupees in building, 30,000 of which arose from the revenues of the Church, the remaining 60,000 accumulated by subscription. When the subscription closed, all deficiencies were made up by the Barretto family.

The close of the century, as well as the commencement of it, was distinguished for producing two pious ladies, who were sincere benefactresses to the Roman Catholic Church of Calcutta, Mrs. Rita Griffith and Mrs. Philadelphia Bonfield.

The present Portuguese call their Church The Church of the Poor, and declare it such in their addresses to the Bishop of St. Thomas, and that no supremacy in the world can have any claim on it.

The Portuguese Burial-ground at Bythna-Kannah is the gift of Mr. Joseph Barretto, who purchased it in 1735 for 8,000 rupees.

The Roman Catholic Church at Serampore was built under the auspices of the Barretto family ; it cost 14,000 rupees, 600 of which were contributed by the Honourable Colonel Bie, the Danish Governor of that settlement. The Church was consecrated in 1783, as I am told, and dedicated to Madre de Deos.

At Sooksagur a neat domestic Chapel was built in 1789 by the Barretto family, which cost 9,000 rupees. It was consecrated in October 1789, and dedicated to The Virgin Mary of Carmo.

Such are the particulars I have been able to collect respecting the ecclesiastical affairs of the Portuguese of Calcutta, to which I will subjoin the Epitaphs in their Church of The Virgin Mary of Rosary.—*(See part 2d, page 61.)*

Augustine Convents in India, as appears from ancient papers, and the Life of the Reverend Fre John Da Cruz.

The Convent De Nossa Senhora da Graca, at Ormus, founded in	1573
at Tanion, Salset,	1574
De Purificatio, at Cochin,	1580
De Graca, at Chacole,	1587
of St. Anthony, at Malacca,	1590
De Nossa Senhora da Graca, at Macao,	1591
De Anunciada, at Bassein,	1595
De Rozario, at Muscat,	1595
of St. Authony, Monbaca, (Coast of Africa),	1597
De Nossa Senhora da Graca, at Goa,	1597
at Damaeen,	1599
De Rozario, de Bandel, de Hougly,	1599
The College De Nossa Senhora de Populo, at Goa,	1602
The Convent De Nossa Senhora da Graca, at Ispahan,	1602
at Meliapore,	1603
of St. Augustin, at Columbo,	1604
De Nossa Madre St. Monica, at Goa,	1606
of Georgistan, with fifty annexed Parishes,	1607
De Bassors,	1624
De St. Maria Major, at Shiraz,	1625
De Nossa Senhora da Grace, Negapatam,	1626

CHAPTER XI.

The Armenians of Calcutta.

In the prosperity of the Mogul Empire the Armenians carried on a traffic by land with India, which considerably increased soon after Shah Abbas the First deprived them of their own Princes, and redeemed them from Turkish slavery. The Persian Monarch, by address and the fortune of his arms, gradually drew the Armenians from Ararat, or Old Julfa, to the suburbs of Ispahan, and consigning them to the protection of the Queen mother bestowed on them the site of that city known this day to the Armenians by the name of New Julfa. Shah Abbas died in 1629, after a reign of fifty years over Khorasan, and above forty-two over all Persia. The Monarch, before his decease, had the satisfaction to see that the Armenians, by their unwearied mercantile industry, increased the glory of his reign and the splendour of Ispahan.

The traffic of the Julfaline Armenians was first carried on by land from the two Julfas to Khorasan; from thence by Candahar and Cabul to Delhi; and when the English were settled in these territories, from Delhi, by Lucknow, to Benares, to Patna, and Bengal.

Above two hundred years ago the Armenians first entered the Persian Gulf and carried on a trade from Surat to Persia, and from Persia to Venice, in consequence of which the manufacturers of India are this day known in Venice by the name of *Persiana*. In process of time more bold adventurers, allured by the hope of gain, left the Persian territories by the way of Gombroon, and connected themselves with the English on the Peninsula of India. The first conspicuous Armenian who conferred with the English on political subjects was Coja Phanoos Calender, a merchant of eminency and an inhabitant of Ispahan: he, on the behalf of the Armenian nation, received from the English Company considerable encouragement and several distinct privileges for himself. The following extract I present to the reader as immediately connected with my designs:

"Whenever forty or more of the Armenian nation shall become inhabitants in any of the garrisons, cities, or towns, belonging to the Company in the East Indies, the said Armenians shall not only have and enjoy the free use and exercise of their religion, but there shall be also allotted to them a parcel of ground, to erect a church thereon for the worship and service of God in their own way. And that we will also, at our own charge, cause a convenient church to be built of timber, which afterwards the said Armenians may alter and build with stone, or other solid materials, to their own good liking. And the said Governor and Company will also allow fifty pounds per annum during the space of seven years, for the maintenance of such priest or minister, as they shall choose to officiate therein." Given under the Company's larger Seal, &c., &c., June 22nd, 1688.

The Armenians gradually came from Guzerat and Surat to Benares and Behar: about one hundred and fifty years ago, they formed a

settlement at Sydabad* in consequence of a Phirmaund from the Mogul: when the Dutch settled at Chinsurah in 1625, they were followed by the Armenians; the Armenian chiefs who joined the Dutch were of the Markar family from Shosh—a family, which, if we are to believe the yet-speaking marbles, were "favoured by Kings and Viceroys." St. John's Church at Chinsurah was founded by this family in 1695, and is the oldest church the Armenians have in Bengal.

On the establishment of Calcutta, 1689, the Armenians, as well as the Portuguese, accepted the invitations of Charnock, and placed themselves under the protection of his Government: Kenanemtch Phanoos was permitted to purchase the ground where the Church now stands, and which was used as their burying-ground until the year 1724, when the present Church was founded by national contribution under the auspices of the Aga Nazar; the steeple was added by the Huzoormall family in 1734; the architect was Cavond, an Armenian from Persia. In the year 1763, the Church was repaired and embellished by the deceased Aga, Petruse Aratoon: in 1790, it was again considerably improved by the late highly respectable Aga, Chackick Arackel, who presented the clock and built houses for the clergy. The Church is called St. Nazareth's Church in honour of the founder. Previous to the year 1724, the Armenians performed divine service in a temporary Chapel about one hundred yards to the south of St. Nazareth's Church.

The revenues of the Church are not fixed, but the surplus, after deducting for incidental expences, is appropriated to the relief of the poor.

The connection of the Armenians with the English redounds to the national honour of both parties, as we see in the grant made to Phanoos Kalender. The Markar family enjoyed the familes of Kings and of their Lieutenants. Coja Serhaud was conjoined with Mr. Surman and Mr. Stephenson in the English embassy to the Imperial Court of Delhi in 1715. Our contemporaries have seen the great grandson of Phanoos Kalender, the late Aga Chackick Arakel, distinguished by the Honourable Company, who transmitted to him a miniature of the King of England.

Under the Mogul Government the Armenians had access to public offices, as many of them were very opulent merchants highly respected by the Omrahs, among whom they had such considerable influence, that the Greeks were induced to solicit their patronage, under which they were first introduced into Calcutta, and both people, until very lately, went under the general appellation of *Urmannee*. The Greeks, for their patronage, paid to the Armenian Church one Arcot rupee for every bale of merchandise they received from Dacca, Sylhet, Bandana Assam, Patna and Moorshedabad, whether it was sold in Calcutta, or exported for the Turkish market. The Greeks continued to pay this tribute until the establishment of their own Church in 1781, and then,

* In the environs of Cossimbazar.

as I learn from a *MS.* by Mr. Hastings, "Their community was first known in Great-Britain."

I have no further particulars to offer respecting the Armenians of Calcutta. It may be observed, they participated with the English in the misfortunes of 1756: but it must also be observed, that when the clouds of adversity had blown away, and the Sun of British prosperity again beamed glory on Bengal, the Armenians participated in the genial warmth of its rays, and received in compensation for their losses 700,000 rupees.

CHAPTER XII.

The Greeks of Calcutta.

COMMERCE allured the Greeks, as well as the Armenians, to an association with the English in India.

The first eminent Grecian who settled in Calcutta was *Hadjee* Alexios Argyree,* a native of Philippopolis: he came to Bengal in 1750.

Mr. Philip da Cruz has stated to me that he accompanied Alexios Argyree in a voyage from Calcutta for Mocka and Judda at the close of the year 1770, in the ship *Alexander*. Argyree went as interpreter in the Arabic language to Captain Thornhill, who commanded the vessel. On the 29th of Dec., they met with a severe gale, in which the vessel was dismasted; at the moment of extreme danger, when all expected the vessel must have foundered, Argyree made a solemn vow to heaven that if they survived the threatening perils, he would found a Church in Calcutta for the Grecian congregation. When the gale abated, they put in and refitted at Madras, and in February 1771 proceeded to Mocka, where they took in a cargo of coffee for Pondicherry, as the season was too far advanced for the vessel to proceed to Judda. Captain Thornhill dispatched Argyree overland to Cairo to procure a phirmaund from the Beys for liberty for the English to trade to Suez; Argyree returned successful, and at the commencement of the government of Mr. Hastings, received a favourable answer to a petition he presented for permission to establish a Greek Church in Calcutta.

The Greek Church in Calcutta consequently dates its existence from the year 1772, but divine service had been occasionally performed there by the few Greeks in the Settlement since the year 1769.

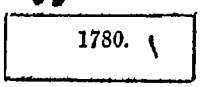
Such additional information as I have respecting the Greek Church in Calcutta, I owe to the Rev. Constantino Parthenio, a gentleman polite and communicative; and one who is unquestionably the most enlightened person under the English Government of all the descendants of Hellas.

* He made a pilgrimage to Jerusalem, and the Greeks who do so acquire the appellation of Hadjee as well as the Mahommedans who go to Mecca. The Armenians term them Mukdaffee. Hadjee is a Turkish word, and consequently not to be found in the Greek Lexicon.

By the sanction of the Patriarch of Constantinople, Argyree brought a Minister from Alexandria, and under the auspices of the munificent Hastings purchased, with the assistance of the Greeks, a small house in the alley contiguous to, and in the rear of, the steeple of the present Portuguese Church of the Virgin Mary of Rosary, where divine service was performed for the spiritual benefit of the Greeks in Calcutta. Death put a period to the further pious intentions of Argyree. He died in Calcutta on the 5th of August 1777. As he was the father, and while living the chief supporter, of the Greek Church in Bengal, I transcribe, and present to the reader, the Epitaph which appears on his tomb-stone in the cemetery of the Church of the Holy Transfiguration.

The stone covers the body of Alexios, the son of Argyree from the city of Philippopolis, who departed this life on the 5th Aug. 1777.

The foundation of the present Greek Church was laid in June 1780, three years after the death of Argyree. It was consecrated on the 6th of August 1781, and dedicated to The Transfiguration of our Blessed Redeemer on Mount Thabor. It bears in the front the following inscription :



Which in English signifies,

THE TEMPLE OF THE LORD :

THE HOLY TRANSFIGURATION.

The estate of the late Argyree,* and his surviving family, contributed to the purchase of the ground and the erection of the building, which cost together about thirty-thousand rupees ; but the principal part of this sum arose from voluntary contributions on the solicitation of Mr. Parthenio, a native of Corfew, who settled in Bengal in 1775. This gentleman attracted the notice of Mr. Hastings, who, with that liberality and condescension for which he was ever distinguished placed his name at the head of the subscription for two thousand rupees, and thus set an example to the English to encourage the pious intentions of the Greeks. The English Gantlemen contributed largely, and the few poor Greeks trading to Bengal, added each their mite to the aggregate. The Greek Church is in a fact a Sacellum.

In the Church is a Sanctum Sanctorum; the thuribula and chandeliers are of silver, and made after the Jewish fashion.

The Greek Society at Calcutta is called among the brethren, which may be translated, " *The Orthodox Brotherhood of the Greeks in Calcutta.*" There was a fraternal agreement passed among the Greeks of Calcutta, for the purpose of directing the temporal affairs of their Church, by which they have resolved that it is the property of themselves and their successors so long as any of the same nation and

* Argyree died, worth only 80,000 rupees, 20,000 of which actually went to pay his debts in Constantinople.

religion remain in Calcutta. The Greeks declare the King of England the protector of their Temple, and daily implore the Almighty for his prosperity as the foot of their altar.

The Revenues of the Greek Church at present (1802) scarcely amount to eighteen hundred rupees per annum ; one part of which arises from a taxation on about forty native Greeks, who contribute according to their circumstances, but they are almost all poor, as the branches of trade they are engaged in is of little importance ; the other part arises from the rent of four houses ; one of which had been appropriated for the celebration of divine service in the days of Argyree, before the foundation of the Temple of the Transfiguration; the other three were the bequests of pious Greeks on their demise.

Their Ministers are sent to India by the permission of the Patriarch of Constantinople from whatever part of Greece the congregation are desirous to have them. The gentlemen who at present officiate in Calcutta are Mr. Dionysios from Bythenia and Mr. Possios from Salonica. The present Church Wardens are Michael Andrew from Lacedamonia, and Christodulus Papa Nicholas from the Island of Neos.

The Greeks in Bengal would admit proselytes, were they not apprehensive of vagrant Indians throwing themselves on the charity of their community, the aggregate fund of which is too small for the purposes of extensive benevolence, or even the administration of relief to any but the indigent of their own circumscribed society, and then the distribution is made with a frugal hand. They, however, admit proselytes in the following cases ; if a Greek wishes to marry a native woman, she is first baptized, and their progeny educated conformable to the rites of the Greek Church. Several native orphans and forlorn youth of both sexes *(perhaps fifty)* serving in Grecian families have been baptized and educated at the expense of their masters : there are now several of this description in Bengal who understand the ancient Greek and read and write the modern language with facility.

In the aisle of the Church of the Virgin Mary of Rosary are to be seen some tomb-stones which originally covered the remains of Turkish Greeks ; few of the Greek Islanders came to Bengal, and at this very day the Turkish Greeks prevail in Calcutta : of the small number from the classic ground Demetrios Galanos from Athens must be particularized as a man whose accomplishments and skill as a Grammarian have rendered him highly respectable, and the delight of the Grecians. This gentleman is now pursuing his studies in the Sanscrit language at the Oxford of the East.

Such are the particulars I have been able to collect concerning our new mercantile associates, to which I will subjoin a mere notice of the Greeks at Dacca.

At Dacca there are a few pedling Greeks. The son of Argyree resides there, the survivor of misfortunes. Panagiothes Alexios, called by the English Mr. Paniotty, was born in Philippopolis and came to India in 1772, under the auspices of his father. His descent from

Argyree,—his zeal, in the days of his prosperity, to forward the pious wishes of his father, and his having lost a most amiable wife in 1798, are all the circumstances that have come to my knowledge respecting him.

Mrs. Paniotty lies under monumental honours in the Greek burial-ground on the road from Dacca to Tezgong: this ground the Greeks purchased in 1762, as they did not wish the remains of their brethren should repose in the cemetery of the Portuguese Chapel at Tezgong. Coja Simon, a native of Cæsaria, was the principal contributor towards the purchase of the ground. Mr. Nathaniel, a native of Siphanos, and a monk of the convent of Mount Sinai, is the officiating clergyman, who performs divine service in a temporary structure, sometimes at Dacca and sometimes at Narraingunge.

The Greeks began to settle at Dacca about the year 1772.

CHAPTER XIII.

On the Yearly Mortality at Calcutta.

At the commencement of the last century, Calcutta was considered very unhealthy. Capt. Alexander Hamilton, in his account of the East Indies, says, 'I was there, and there were reckoned in August 'about 1,200 English, some military, some servants to the Company, 'some private merchants residing in the town, and some seamen 'belonging to shipping lying at the town: and before the beginning of 'January there were 460 burials registered in the clerk's book of 'mortality.'

I now present the inquirer with a statement of the total number of deaths which have occurred in Calcutta every year since the year 1759. To minute investigators, who are at a distance, and who consequently cannot have the opportunities of research which I have had, this paper may be useful.

Dates.	Total.	Remarks.
1759	114	Inhabitants of Calcutta, with sailors and soldiers included.
1760	115	ditto
1761	146	ditto
1762	241	ditto
1763	180	ditto
1764	140	ditto
1765	193	ditto
1766	305	ditto

[*The months of September and October in the present year were peculiarly unhealthy; 96 people died in September, and 39 in October.*]

1767	205	ditto
1768	139	ditto
1769	278	ditto
1770	456	ditto
1771	213	ditto

1772	170	Inhabitants of Calcutta, with sailors and soldiers included.
1773	215	ditto
1774	214	ditto
1775	175	ditto
1776	244	ditto
1777	180	ditto
1778	205	ditto
1779	121	ditto
1780	*Unascertained.*	
1781		
1782		
1783		
1784		
1785		
1786.	123	Soldiers not included.
1787	122	ditto
1788	124	ditto
1789	148	ditto
1790	146	ditto
1791	161	ditto
1792	176	ditto
1793	196	ditto
1794	166	ditto
1795	141	ditto
1796	147	ditto
1797	196	ditto
1798	168	ditto
1799	126	ditto
1800	159	ditto

The last ten years have not been marked by any extraordinary mortality : on an average of the aggregate casualties which occurred during that period, we find that 164 deaths happen annually in Calcutta, including those among the fluctuating sojourners connected with the shipping, and also the sailors, who form a large portion of the number : the sailors, generally speaking, fall victims, not to the climate, but to their own irregularities and intemperance : again, we must deduct from the aggregate number a proportion for the casualties among the very delicate progeny of Europe and Asia, and the result will prove that the climate of Calcutta, and the upper part of Bengal is not so injurious to the European constitution as it is generally, but erroneously, believed to be in England and other nations.

I transcribe from the records of mortality the eulogium on Mr. Yate, and here subjoin it : "Died April the 14th, 1782, the Reverend Mr. Thomas Yate, Chaplain to the Garrison of Fort William. If the most extensive benevolence and good-will towards his fellow-creatures, added to a contented, easy, and quiet disposition, could render a man happy in this world, reader, thou hast the satisfaction of knowing, that the deceased was completely so ; and no doubt but his reward will follow him."————May all his future successors be so bright an ornament of the Church ! *(See his Epitaph, part the Second, Page* 16.*)*

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